# Lutheran Herald

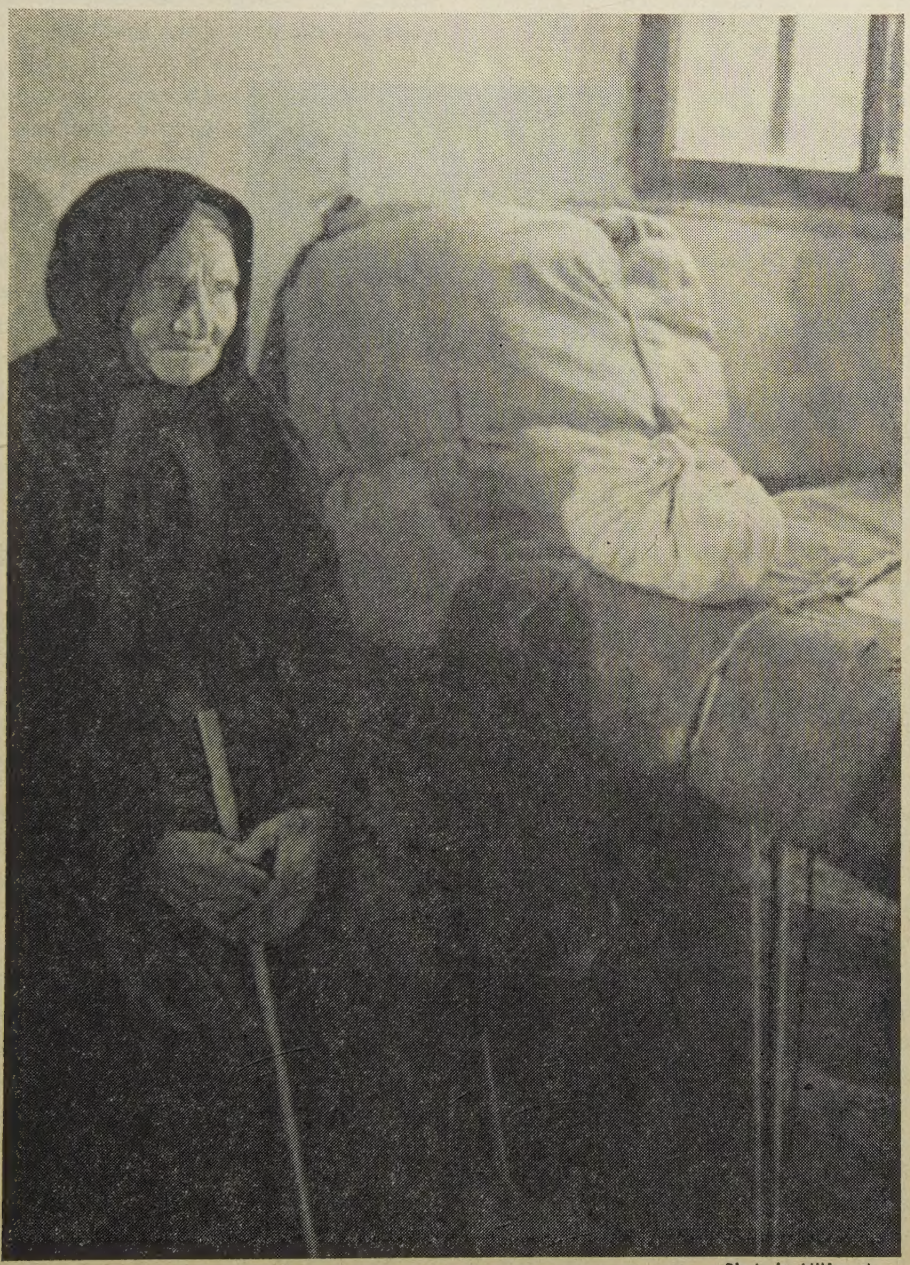

Photo by Hilfswerk

eight year old Mrs. Johanna Maier has been a refugee twice in her life. In 1939 a political agreement forced her from her slovakian home. In 1953 the deportation of her son in East Germany forced her to West Berlin, where together with her er-in-law she must find a new home.

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ME XXXVIII MINNEAPOLIS, MINN., SEPTEMBER 28, 1954 NUMBER 39

# "This Is Unusual"

Sadie J.

It was the Sunday evening of January 10, 1954. A small group had gathered in the pastor's study at Central Lutheran Church in Oakland, California, for prayer fellowship before the installation service. The District of California had called a full-time Director of Parish Education and hundreds of people had driven through a drenching rain to witness the launching of another program within our Church. The beautiful singing by several church choirs, the words of encouragement from Dr. Gaylerd Falde, and the message of challenge by the Rev. Walter Gravrock created a memorable background for the work that needed diligent action and united effort.

Kneeling at the altar, I saw the cross; walking from the altar, a sea of faces, the faces of men and women who had been called to share the message of this cross with thousands of youth of our district.

*For we must share if we would keep,*
*That good thing from above;*
*Ceasing to share, we cease to have,*
*Such is the law of love.*

How important that we share that message effectively and with conviction, for in the hushed silence that followed the installation service, there was an unheard voice that had spoken centuries before: *"I am come that ye may have Life and that ye may have it more abundantly."* Yet, so many, young and old, in every community had not begun "to live." The challenge was before us, to help each other guide our boys and girls into happy radiant living. We wanted hearts that would respond to the voice of the Master Teacher.

Sadie J. Austin

It was important to be practical in beginning this new program. The first contact with the churches throughout the district was made by conducting seven rallies. It was a thrill to see the initial response and the eagerness with which the program was accepted. The purpose of these rallies was to acquaint the people with the objectives and aims of the Parish Education program, and how we might accomplish those aims.

The next step was to divide the district into smaller areas where seminars were planned. There were 25 seminars held from March to June, and the meetings included three sessions in most instances. Each session was held in a different church in that particular area, in order to give various churches the opportunity of acting as host church. Because of distance or other factors, some churches held local seminars, among them our churches in Arizona. There were demonstration classes, open forums, and helps on teaching methods at these sessions. Every church in the district ipated, reaching a total of 1,220 who had atten has been a thrill to visit the Sunday schools witness the overflow. Occasionally classes are con outdoors, the only space available.

During the summer month Circuit Institutes were con The Sacramento Circuit I was held at Bethel Lutheran C the Rev. Theodore Gulhaug pastor. All the churches were sented with an attendance c The Los Angeles Circuit r Forest Home Proper from S ber 10 through 12 with the Clarence Benson as registra Institute for the Southland was held at Our Savior's Lu from August 20 through 22 the Rev. Ansle Severtson as trar.

The Golden Gate Circuit vened at the Palo Alto M Academy with an attendance It was most interesting to spend some time at a n academy and our facilities were excellent. A n of children were at the Institute and a nursery wa conducted, but frequently a youngster would co the general assembly to get a reasurring look "Mom." One morning while I was speaking c "Psychological Needs of Children," Cathy, a b eyed four-year-old, entered the room and was w around the auditorium. I had been quite empha making the statement, "Children WANT disci and paused in order that the authoritative r might leave its imprint. The silence was brok Cathy's calm and distinct voice, "I don't WAN cipline!" I proceeded with less conviction.

It is often surprising how well children listen when they appear to be indifferent. I had been e sizing people's needs when again Cathy walked

(Continued on p

Author of "This Is Unusual," Miss Sadie J. Austin director of Parish Education in the District of Californi The Evangelical Lutheran Church.

E XXXVIII . . . NUMBER 39
apolis, Minn., Sept. 28, 1954

Lutheran Herald

# Message om Evanston

**EDITOR'S NOTE**

This Message "to all our fellow Christians, and to our fellowmen everywhere," was adopted during the closing hours of the Assembly. It is printed here as epitomizing the faith Evanston represented. Editorial comment on the Message is found elsewhere in this issue.

l our fellow Christians, and to our fellow men vhere, we send greetings in the name of Jesus . We affirm our faith in Jesus Christ as the hope world, and desire to share that faith with all May God forgive us that by our sin we have often n this hope from the world.

he ferment of our time there are both hopes and It is indeed good to hope for freedom, justice eace, and it is God's will that we should have things. But He has made us for a higher end. is made us for Himself, that we might know Him ve Him, worship and serve Him. Nothing other God can ever satisfy the heart of man. Forgetting nan becomes his own enemy. He seeks justice but s oppression. He wants peace but drifts toward His very mastery of nature threatens him with Whether he acknowledges it or not, he stands the judgment of God and under the shadow of

where we stand, Jesus Christ stood with us. He to us true God and true man, to seek and to save. gh we were the enemies of God, Christ died for e crucified Him, but God raised Him from the He is risen. He has overcome the powers of sin leath. A new life has begun. And in His risen scended power He has sent forth into the world community bound together by His Spirit, shar- His divine life, and commissioned to make Him n throughout the world. He will come again as and King to bring all things to their consum- n. Then we shall see Him as He is and know are known. Together with the whole creation we for this with eager hope, knowing that God is ıl and that even now He holds ngs in His hand.

s is the hope of God's people ery age, and we commend it today to all who will listen. ccept it is to turn from our to God's way. It is to live as forgiven sinners, as children growing in His love. It is to have our citizenship in that Kingdom which all men's sins are impotent to destroy, that realm of love and joy and peace which lies about all men, though unseen. It is to enter with Christ into the suffering and despair of men, sharing with them the great secret of that Kingdom which they do not expect. It is to know that whatever men may do, Jesus reigns and shall reign.

With this assurance we can face the powers of evil and the threat of death with a good courage. Delivered from fear we are made free to love. For beyond the judgment of men and the judgment of history lies the judgment of the King who died for all men, and who will judge us at the last according to what we have done to the least of His brethren. Thus our Christian hope directs us toward our neighbor. It constrains us to pray daily, "Thy will be done on earth as it is in heaven," and to act as we pray in every area of life. It begets a life of believing prayer and expectant action, looking to Jesus and pressing forward to the day of His return in glory.

Now we would speak through our member Churches directly to each congregation. Six years ago our Churches entered into a covenant to form this council, and affirmed their intention to stay together. We thank God for His blessing on our work and fellowship during these six years. We enter now upon a second stage. To stay together is not enough. We must go forward. As we learn more of our unity in Christ, it becomes the more intolerable that we should be divided. We therefore ask you: Is your Church seriously considering

LUTHERAN HERALD — O. G. Malmin, *Editor*
CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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its relation to other Churches in the light of our Lord's prayer that we all may be sanctified in the truth and that we may all be one? Is your congregation, in fellowship with sister congregations around you, doing all it can do to ensure that your neighbors shall hear the voice of the one Shepherd calling all men into the one flock?

The forces that separate men from one another are strong. At our meeting here we have missed the presence of Chinese Churches which were with us at Amsterdam. There are other lands and Churches unrepresented in our council, and we long ardently for their fellowship. But we are thankful that separated as we are by the deepest political divisions of our time, here at Evanston we are united in Christ. And we rejoice also that, in the bond of prayer and a common hope, we maintain communion with our Christian brethren everywhere.

It is from within this communion that we have to speak about the fear and distrust which at present divide our world. Only at the Cross of Christ, where men know themselves as forgiven sinners, can they be made one. It is there that Christians must pray daily for their enemies. It is there that we must seek deliverance from self-righteousness, impatience, and fear. And those who know that Christ is risen should have the courage to expect new power to break through every human barrier.

It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are for bread, and are compelled to live in conditions mock their human worth. Does your Church and act against such injustice? Millions of me women are suffering segregation and discrimina the ground of race. Is your Church willing to as this Assembly has declared, that this is cont the will of God and to act on that declaration? I pray regularly for those who suffer unjust disc tion on grounds of race, religion, or political conv

The Church of Christ is today a world-wide ship, yet there are countless people to whom unknown. How much do you care about this your congregation live for itself, or for the world it and beyond it? Does its common life, and d daily work of its members in the world, affir Lordship of Christ or deny it?

God does not leave any of us to stand alone. In place He has gathered us together to be His fam which His gifts and His forgiveness are receive you forgive one another as Christ forgave you? I congregation a true family of God, where ever can find a home and know that God loves him w limit?

We are not sufficient for these things. But Ch sufficient. We do not know what is coming to u we know who is coming. It is He who meets us day and who will meet us at the end—Jesus Chr Lord.

Therefore we say to you: Rejoice in hope.

# Procedure for P-T-R

Conrad M. Tho
Director of Eva

One of the greatest strengths of the Preaching-Teaching-Reaching Missions has been the morning sessions with pastors. Each day of the Mission, pastors meet from 9:30 to 12:15 for Bible study and prayer; and to hear lectures on preaching, the ministry, the Church, and special evangelism topics. Because it is difficult to sponsor more than a limited number of P-T-R's in a given year, the Division of Evangelism will make Pastor Agnar Tanner, Dr. T. F. Gullixson, and Dr. Oscar C. Hanson available in 1955 for circuit and area pastoral conferences. Acceptances of invitations will be limited in number because of a heavy P-T-R schedule already arranged for 1955.

The following procedure has been outlined: The Conferences will begin on Sunday afternoon with an area "lay leaders" rally at which time some of the practical aspects of evangelism will be emphasized. Sunday evening services will be held in several of the congregations using the above men as guest speakers. Monda Tuesday mornings will be devoted to Bible prayer and lectures on pertinent and relevant su for pastors.

On Monday night the congregations' trustees cons, and other leaders will meet to discuss way means of mobilizing the congregation for evang Also that evening, Dr. Gullixson has been ask lecture to the pastors' wives, giving them inspir encouragement, and help in the special ministry is theirs. The Conferences will run Sunday th Tuesday noon.

Believing the Division of Evangelism to be a s of the Church we offer this additional service wit prayer that God will use it to help strengthen an vitalize our Church for the great responsibility it has in evangelizing the world for Christ.

ugee camp is a miniature United Nations. Latvians, Russians, Germans, and Yugoslavs de by side, learning to know and understand each other.

# Refugees—Again?

Clara Anderson

gees, again? This question meets me each day as I to church members about sponsoring a refugee Europe under the Refugee Relief Act.

s, refugees again, I answer. Truthfully, it is refu- still. The refugee problem of the world, started World War II and continued by the Iron Curtain, et not been solved.

hink of a friend of mine, a colonel's wife. Her and is in Siberia and her daughter in Latvia. Her nts died this year, so she wants to join her only ives on this side of the Iron Curtain.

of the Bessarabian farmer with five children who been working in the mines of the Ruhr. His chil-, after fourteen years of camp life, are city folk, he father wants to get back to the earth.

of the minister's son, now 25, whose father was d in Poland when he refused to leave his congre-n. The young man is an unskilled worker, with a interrupted education. He wants his children to an education he can't afford to give them in Aus- where jobs are scarce even for the natives.

of the young Czech student who came over the er last Christmas because he had heard the radio dcasts from the Free World.

e, as Americans, took 214,000 of the more than 0,000 refugees of Europe during the years 1948 igh 1952. During the same years, Canada, Australia, h America, England, and many other countries took ar numbers of refugees. Some of these countries had continuing refugee immigration programs, out interruption, until today.

ur congressmen, after long and serious debate last decided that America should again open its doors me of the refugees of the world. A bill, the Refugee f Act of 1953, was the answer.

The Refugee Relief Act permits 209,000 persons throughout the world, who have lost their homes due to war or to political conditions beyond their control, to enter the United States without waiting for a quota number.

The 209,000 persons may come from Germany, Austria, the Netherlands, Italy, the Far East, Greece, the continental NATO countries, Turkey, Sweden, Iran, Trieste, England (Poles only), and countries giving asylum to Palestinian refugees.

Of these 90,000 may come from Germany and Austria where we, as Lutherans, have our greatest responsibility. Three fourths of the refugees in these countries are Lutherans. They were members of Lutheran churchs behind the Iron Curtain. If they are to have a chance to emigrate under the new law, the Lutherans of America must provide the sponsorship.

**W**ho are these refugees these people we are asked to bring into our communities?

The tale of refugees would be too long, so let's go back to 1939 and the beginning of World War II when the first hordes of people moved west. This mass movement was caused by an agreement between two men who ruled large portions of Europe, Hitler and Stalin.

Down the middle strip of Central Europe, a mixed population had lived side by side for centuries. From the 13th century on, the German people had been migrating east in search of more living space. These people had taken their language, their Church, and their culture with them to live side by side with the natives.

Hitler and Stalin decided between them that they would divide this middle strip of Europe, splitting the two populations.

Then came Hitler's famous call for the Germans to come home. And they came home, to a homeland their ancestors had left as long as 700 years before. About

eight million people were forced to answer this call. They were given citizenship in Germany, but they were still strangers, competing unevenly for jobs and housing in an already overcrowded Germany.

A picture of one of them remains vivid in my mind. It is that of an old woman in a black shawl kneeling, in a small Bavarian country church, to pray. As she looked around her at the averted, hostile faces, she murmured, "I thought I was coming home, but my people don't know me."

The second group of refugees moving west were different. When the German war machine ran short of laborers in 1942, German troops were sent to the occupied countries to conscript young men and women.

Young people were picked off the streets, out of the fields, without having time to tell their folks they were leaving. They just disappeared.

When the war was over, their homes were under the control of another occupier, and they, again, were unable to go home. The last they have seen of their relatives was one morning twelve years ago when they left for work.

The third group of refugees came voluntarily. If you can call fleeing a few miles ahead of an advancing Russian army moving voluntarily, then they came vo tarily to Germany and Austria.

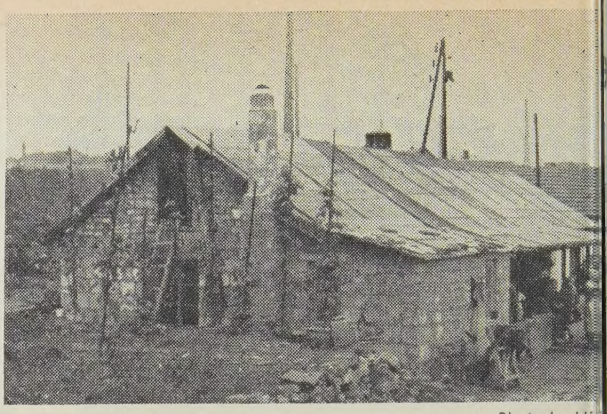


Photo by Hi

**The ruins of German structures have provided building ma for the refugees. This rubble home was built by the men o Neumann family from bricks picked up in the city.**

**M**ost of these people: Latvians, Estonians, Hungar and Ukrainians, had felt the taste of Communist c pation once before. Most of them left their homes less than two or three days notice.

From 1944 through 1945, another three or four lion were added to the German and Austrian ref population.

The Potsdam Agreement sent the first postwar gees west. The conquered Germany gave all the east of the Oder-Neisse rivers to Poland the cou it had occupied all during the war years. The Ger population was told to move out, and move out it by the millions.

The recent postwar refugees came for two reas The change of government in countries, such as Cz oslovakia, forced the active anti-communists to flee be thrown into prison, or to go underground. The st tightening of regulations in Communist countries, as East Germany, made the lives of many citizens bearable, and so they fled west.

Thus we have in Germany and Austria a m population of over ten million refugees who left h on a moment's notice, and whose only relatives behind the Iron Curtain.

Their first choice is to go back home. Their opportunity is to make a new life in the West.

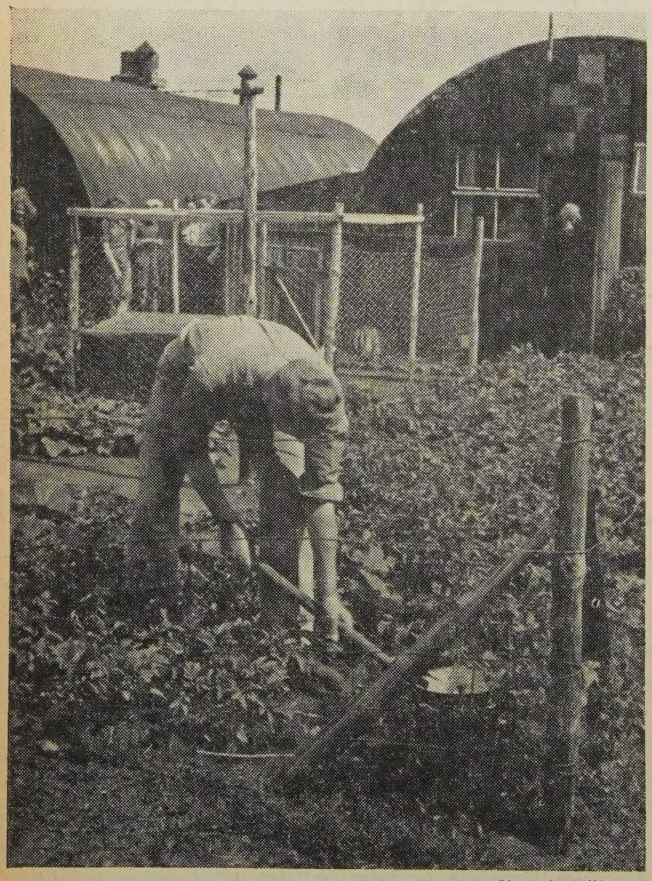


Photo by Hilfswerk

**Crowded conditions do not stop this refugee from farming the midst of the Quonset huts, Fritz Schultz raises vegetables sells them in town to earn his living.**

# elping People to Help Themselves

Helen F. Farley

ning how to become more effective in helping le to help themselves will be the theme of the vest regional meeting of the Lutheran Welfare Conce in America to be held in Sioux Falls, South ota, October 21 through 23.

eeting at the Cataract Hotel, conference-goers will the opportunity of hearing representatives aped from the 18 Lutheran colleges and academies ie midwest region, as well as a number of social cy personnel, who will participate in the institute ocial work education.

ie purpose of the social work education institute is rovide an opportunity for church school professors et an overall picture of current convictions on the tion "What is the most useful undergraduate curum content for students planning to enter a graduchool of social work?"

scussing the spiritual reinforcements needed by ents preparing for social work will be Dr. Cordelia former faculty member of Richmond School of al Work, University of Virginia, and director of neran Refugee Service, National Lutheran Council. iss Alta Quello, field instructor for the School of al work at the University of Minnesota, will explain t pre-requisites are desired in students entering a uate school of social work. Mr. Ernest Witte, utive director of The Council of Social Work Edun in New York, N. Y., will tell of the curriculum lance undergraduate colleges can obtain from the ncil he represents.

ther discussions will reveal what is being offered by Lutheran colleges, what the Lutheran agencies, graduate schools, and the profession are recommend- as the wisest plan for the future.

uestions proposed for discussion here include:

1) What personal qualities (apart from academic lifications) make for good, poor or indifferent social kers?

2) What motivations draw students toward a career ocial work?

3) Are the fundamental assumptions of professional al work harmonious with the rudiments developed tudents attending church schools?

4) What spiritual reinforcement does the social work lent need?

5) What kind of undergraduate preparation have graduate schools of social work found most useful ersons they are training?

6) What help can we get on these questions from newly-established National Council on Social Work ication?

Five general sessions on the conference theme will subdivide the main topic into: "Understanding Ourselves," "Understanding Those We Help," "How Best to Recruit and Train for Social Work," "Preliminary Reports on the Ten Workshop Sessions via *Lutheran Welfare Conference Morning Sun,*" and final reports from each workshop on a "Practical Plan for Action," regarding the problems each workshop has considered.

Speaker for the first session will be Dr. Cox. A discussion will follow her talk, considering how personal memories, feelings, and problems influence effectiveness in helping people to help themselves.

A panel presentation on "Do Our Clients Mean What They Say?" and speeches on "What Are Our Clients' Basic Needs?" and "How Do We Use Our Professional 'Selves' to Help Our Clients?" will be treated in the second general session aimed at an improved understanding of the needs, feelings, actions, and reactions of the people who are being helped.

To engage all who attend the conference in an effort to translate ideas into practical action, ten workshops will be conducted on church welfare problems. Each will have a discussion leader, a resource person, and a recorder, who will be responsible for preserving the best parts of the discussions, the recommendations, and the practical action plan.

Workshop One will consider ways to improve the teamwork between the spiritual and social ministries of the church. The following specific questions will be treated: When should the pastor or chaplain call on the social worker? When should the worker make a referral to the pastor? What are the fundamental differences and similarities in training? and what are the differences and similarities in methods of helping?

In studying how best to help pastors and congregations understand the Christian Social Services, their use and support, Workshop Two will consider what is offered through professional "community organization" methods, how these compare to case work, and how public relations, adult education, and local group action relate to fund raising.

The responsibility of the church agency for the "hard to place" child will be decided in the third workshop, whose members will be asked if they have any special approach to the problem of placing older, handicapped, pre-delinquent, and minority group children.

With regard to unwed mothers and fathers, Workshop Four will consider the relevant and irrelevant factors in understanding and helping them. Discussion will center on the question, "Can those competent and experienced in this field separate the folklore from the

facts and communicate these findings to appropriate youth leaders, parish workers, and pastors?"

Workshop Five will make recommendations in the field of "group work." The potentialities this new technique may offer to institutional life for children, for unwed mothers, and aged persons will be considered.

Contemplating new services for the aged, Workshop Six will examine possible recommendations to churches in terms of extending home care services to the aged, placement programs with private families, development of daytime activities, and the establishment of new services of a restorative or rehabilitative nature—all in view of the fact that institutional care for the aged is limited to a relatively small number in need of help.

Recruitment and retention of personnel, the topic for Workshop Seven, will consider pay plans and the personnel policies needed to recruit and retain the professionally trained social worker. Members will be asked how Lutheran scholarships of $800 to $1,000 compete with secular scholarships of $1,500 to $1,800; how effective is the current recruitment effort; does it begin early enough; can church help be enlisted, and can the church compete with secular agencies for its own Lutheran workers? New uses for social workers in the church will be treated by Workshop Eight.

How Lutherans witness in the professional community to the tenet that, "we should testify of our faith" will be the posed question for Workshop Nine. With only 65 Lutheran Agency people listed as members of the National AASW, workshop members will consider opportunities for Christian witness and testimony within the professional associations of social work, within the graduate schools, within the pages of professional social work journals, within state conferences of social work, and within public welfare departments.

In discussing public welfare and Lutheran welfare, Workshop Ten will study attitudes and practices with regard to church-state relationships in the field of welfare. The fact that public welfare in America has control of 90 per cent of all funds used for welfare purposes will be scrutinized.

It is expected that representatives from all the Lutheran agencies and institutions will be present at the three day Conference in Sioux Falls. The plans for the Midwest Regional Lutheran Welfare Conference have been under way since early last spring. Members of the Planning Committee are Mr. Harold J. Belgum, chairman; the Reverend Oliver Bergeland; the Reverend Benjamin Gjenvick; the Reverend Melvin A. Bucka; Miss Helen Farley; the Reverend Vernon Serenius, and Mr. J. J. Raun.

# Composers' Contest

## SPONSORED BY THE CHORAL UNION, E.L.

Mandus A.

If you have a talent for musical composition, or i know of some young person in your congregation has been given such a talent, the following anno ment from the Choral Union will be of real inte

To help stimulate talent for musical compo among the youth of the Church, the Choral Unio offer a prize of one hundred dollars to the com of the best anthem submitted under the following lations:

(1) The contest is open to all young people of Evangelical Lutheran Church who are not over 25 of age and are not college graduates.

(2) The work submitted shall be a sacred anth churchly character for mixed choir. It may be an or composition, or an arrangement of borrowed the material. A composer may enter more than one m script, but not a work already published.

(3) The manuscript shall be mailed to: The C Union Office, 4 Walden Place, Northfield, Minn on or before April 15, 1955. Manuscripts postma after this date will not be considered.

(4) An identification form shall be sealed in a velope and attached to each manuscript submitted. form shall include the following information: the poser's name, address, age, and grade in school or pation; and the name and address of his (or her) l church and its pastor. (The composer's name shal appear on the manuscript.)

(5) Manuscripts will not be returned unless the n sary postage is enclosed.

(6) The winner will be announced at the conven of the Choral Union and of the Young People's Lu League in San Francisco, June 21-26, 1955. The a shall be one hundred dollars. It is not required tha contestant attend the convention to receive the a

(7) The judges shall be designated by the boar the Choral Union. Their verdict shall be final. right to reject any and all compositions submitte reserved. This is to guarantee acceptable quality in winning work.

# ift to
# uskego
# hurch

ed at the altar of the Muskego Church
ng are, from left to right: Dr. Fridtjov
; Dr. J. A. Aasgaard, president emer-
f The Evangelical Lutheran Church;
Smemo, primate of the Church of
y; Dr. Fredrik A. Schiotz, president
e Evangelical Lutheran Church; Mr.
n Hansson; and Mr. Erling Wikborg.

Photo by Halmrast Studio

members of the Church of Norway's deputation
e World Council of Churches Assembly at Evans-
Ill., presented a silver chalice, a paten, and two
candlesticks Tuesday, Sept. 7, as a gift from the
ch of Norway to the Muskego Church on the Lu-
Theological Seminary campus in St. Paul.

e presentation, which followed the opening service
ther Seminary at which the Norwegian deputation
aken part, was made by Bishop Johannes Smemo
lo, primate of the Church of Norway (who made
resentation speech); Dr. Fridtjov Birkeli, director
e World Mission Lutheran World Federation; Mr.
ian Hansson, chief of church affairs, Department
urch and Education; and Attorney Erling Wik-
member of the *Storting* and one of Norway's rep-
tatives in the United Nations.

e Muskego Church on the seminary campus is the
than century-old log church first erected in south-
n Wisconsin by Norwegian Lutherans, and later
d to the seminary campus. The chalice and paten
to the church are replicas of old communion ves-
the Oslo Cathedral, and the candlesticks are pat-
d after museum pieces which were in use in some
ntified Norwegian church three centuries back.

Fredrik A. Schiotz, president of The Evangelical
eran Church, first translated the presentation speech
shop Smemo into English for the benefit of those
miliar with the Norwegian, and then warmly
ed the Norwegian churchmen for the valuable

e ceremony took place during a recess at a retreat
t St. Olaf College in Northfield, Minn., Sept. 5-7,
was arranged by the ELC Norwegian Conference
nor of the Norwegian delegation to the World
cil of Churches Assembly.

participants from Norway, besides the ones pic-tured, were Dr. C. Bonnevie-Svendsen, chairman of Norway's Reconstruction committee and the Church of Norway's representative at our centennial celebration in 1944; the Rev. Henrik Hauge, director of the Norwegian Institute of Interchurch Relations; and the Rev. Dr. Sten Bugge, formerly president of the Lutheran Union Seminary in China; and the Rev. Per Lonning, youth delegate to the Evanston Assembly. Hansson Wikborg, and Hauge of the Norwegian visitors were accompanied by their wives.

The retreat was preceded by a service, open to the public, in the Boe Memorial Chapel, at which Bishop Smemo preached the sermon, with Dr. C. M. Granskou, president of the college, serving as liturgist. During the retreat topics dealing with relations between the two Churches were discussed. Dr. Aasgaard presided at all sessions. American participants in the discussions were Dr. Schiotz, Dr. T. F. Gullixson, Dr. Tillman M. Sogge, and Dr. Herman E. Jorgensen.

## "This Is Unusual"

(Continued from page 874)

the aisle and asked, "Do you have a fly-swatter? There are some flies back there that are bothering the people." I had been thinking in terms of sublime needs, but it takes a child to be practical.

When I come to an area where there supposedly is only sunshine, and arrive in a drenching rain or a heavy drizzle, I am greeted by the phrase, "This is unusual." When I come to an area where it is supposed to be exceedingly warm, and am uncomfortably cold, having dressed to people's suggestions, I again hear the phrase, "This is unusual." When I arrive in a city where it is supposed to rain, and it really is raining, I still hear . . . "But, this is unusual."

Nevertheless, this is a great state and this is glorious work. When I constantly sense the desire in the hearts

(Continued on page 887)

It is not altogether fair to single out one of the several formal statements made by the World Council of Churches at Evanston and say that it is *the* Message of Evanston, as we do on page 875 of this issue. However, this is the Message which the Assembly addressed specifically to its member bodies and all their congregations. Further, it is the one which seeks to distill the mass of Evanston material into the essentials and probably represents the final consensus of the gathering on the meaning of its Main Theme, *Christ, the Hope of the World,* better than anything else which may be quoted.

As one studies the Message, one becomes aware of some statements which are tremendous in the sweep of their truth; some which are good but not startling; and, unfortunately from this editor's point of view, some which we heartily wish had not been made. One discovers also one omission which points up the spiritual weakness of the World Council of Churches as nothing else can. In this brief discussion of the Message, we shall take the matters that disturb us first and go on to those which make us glad.

## WHERE IS THE WORD OF GOD?

Yes, where is the Word of God? You will read the Message of Evanston in vain if you hope to find any specific mention of it; in fact, so far as the Message definitely says, neither the Word nor the Bible is recognized. We felt the same lack as we listened to some of the addresses and discussions at Evanston and have felt it in what we have read and heard since then. There were exceptions, to be sure; it would be utterly untruthful to say that the Word, the Bible, was hidden at Evanston. Yet it would be less than truthful to conceal our uneasiness at the pointed omission of any reference to it in the Message.

A good many people—not least the most conservative element in the Lutheran Churches all over the world—have sometimes felt that the next great battleground in Lutheran theology would be on the inspiration and authority of the written Word of God. It is so fundamental to our faith, so basic to the maintenance of revealed Christianity, that no compromise is possible.

To us the fact that the Message makes no direct reference to the Word of God is its greatest weakness. And, we fear that it is not an oversight which causes the omission. Bishop Berggrav has submitted a proposal for the amendment of the doctrinal statement of the Council's Constitution which, if adopted, would include at least passing reference to Scripture. His amendment was proposed too late to be considered at Evanston. When it finally is considered, we are not sure how it will fare. It is a bit difficult to believe that a Council which can presume to speak to the Churches on *Christ, the Hope of the World* without a single reference to the Word will be much interested.

# EDIT

## What D

## THE ECUMENICAL DREAM

It is not at all surprising—in fact, it is inevitable the Message shall stress ecumenicity and make for a greater expression of fellowship among m Churches on the local level. As someone rem when we stated that we were less than happy ov strong expression of "the ecumenical dream" characterizes the Message, "But isn't that nece Must we not all hope and work for the union Churches?"

Of course we must. Lutherans, in common wi other Christians, believe that there should be uni the Churches. But the difference lies in how that is to be attained. We believe that it must be attain the basis of agreement on the fundamentals of our holy faith. Such agreement cannot be reached fi the level of the local congregation. There is too of a tendency on that level to magnify the desi outward union and minimize the necessity of reaching agreement on such fundamentals as the of the Word of God and the true meaning of the raments.

As we have already remarked, it was quite inev that the Message of Evanston should stress "the ecu ical dream." We wish that less stress had been la the duty of local congregations to further this and more on the necessity that the Council co to grapple with the great doctrinal points on there is so wide a difference among the Churches.

In that connection, we feel almost compelled to tion, if only briefly, the subject of Open Commu It was, sad to say, a man we all love and respect made this subject immediate: Bishop Berggrav, wrote in *Kirke og Kultur,* published in Norwa favor of an open Communion service at Evanston repeated his remarks after he came to this country pointedly refrained from participating in the Luth Communion service at Evanston.

To be sure, Bishop Berggrav was contradicted b distinguished successor, Bishop Johannes Smemo. ever, it was Berggrav who got the headlines, not Sm We have wondered whether Bishop Berggrav k the embarrassment he brought upon American Lu ans in general and upon us in The Evangelical Luth Church in particular by his ill-considered remarks Communion. If we for an instant believed that he s for the Lutherans in the World Council, it woul impossible for us to favor entry into the Council by

# [ A L S

## Council Say?

h. Of course we know that he does not speak for
e but himself.
the ecumenical dream and hope persist. But, let
kept where it belongs.

### CHRISTAN HOPE

far our criticism has been negative (but not, we
destructive). Next we happily turn to some of
ne points which may be made concerning the
ge.
first is that those who wrote it know a great
bout *Christ, the Hope of the World*. There are
paragraphs, whole sentences, turns of expression,
make any Christian deeply happy that these
are being said to the Churches and to the world.
the Message again, just to find them. Here are a
mples:
came to us, true God and true Man, to seek and
e. Though we were the enemies of God, Christ
or us." "He is risen. He has overcome the powers
and death." "He will come again as Judge and
to bring all things to their consummation."
we wait for this eager hope." And a dozen more
great sentences might be quoted.
o shall say that this is not the essence of the
ian faith and hope? Nor let us forget that possibly
has any Christian gathering received the publicity
Evanston did. We doubt whether the real meat
Christian hope has been placed before so many
as it has by the good sections of the Message.

### AUTIFUL CONCERN

y, we want to mention, on the plus side, the
n for the welfare of all men which the Message
sses. Probably the most publicized difference of
on at Evanston was on this point. There were many
icans who felt that the Europeans, especially the
an theologians, were so other-worldly in their con-
of the meaning of Christ that there was actually
hope in Christ for the time that is. On the other
many felt that among some of the Americans
was an "activist" approach that came near rob-
the Christian message of its divine hope of heaven.
een these stood many, among them most of the
rans, who know that Christianity is salt, light,
eaven, while at the same time the ultimate hope
er-worldly.

It appears to us that the Message reveals that the middle group's views prevailed. In addition to the fine expressions we quoted above, there is expressed a beautiful concern for those whom Christ called "these least" of His brethren. With it goes a plea for an evangelizing Church. There is a mission urgency about the Message which is altogether praiseworthy.

### MIXED FEELINGS

A great many people view the World Council of Churches, after Evanston, with mixed feelings. Probably no one went away from the Assembly altogether satisfied. There were those who felt that its statements fell far short of furthering the ecumenicity they had hoped to find. Others thought that there was too much of that emphasized. Each person will have to evaluate the whole thing according to his lights.

As to what the Assembly did to World Council sentiment among the members of The Evangelical Lutheran Church, it is difficult to say. The ELC was certainly well represented! A brother of a body which has membership said to the editor, "You have more people here than we do." It is true that a very great many men—predominantly pastors, but with a generous sprinkling of lay people—of the ELC were present for longer or shorter periods of time.

How they reacted, we do not know. Those we have talked with since then have confessed to be being deeply moved and not a little impressed. They are trying to think the whole matter through, which is as it should be.

As editor of the Church's official paper, we have been wondering whether we are about to witness another general discussion in our Correspondence columns of the whole World Council issue. Readers will have noticed a number of letters already, and there are more to be published. Some of them are in reply to the letter from Doctor Bruce; but all are being influenced by what transpired at Evanston.

We have, after considerable thought, decided neither to encourage nor discourage full discussion. In other words, if our readers feel that this is the proper time for a renewal of the discussion, we shall do our best to find space for their offerings on the subject. On the other hand, we do call attention to the fact that the matter is not before our Church in an official manner and cannot be until another convention comes around.

For ourselves we would say that it is not our present intention to write anything further. We have attempted in two editorials to say our say. Our world news department, "Here and There on the Christian Front," has given such items as its writer thought worthwhile. We feel that that is about all that is necessary from the editor's point of view. As to any further discussion, we cheerfully leave that to the desire of our readers.

# Schools and Colleges

Edited by the Division of Higher Education

## PAGEANT AND DEDICATIONS MARK SIXTIETH ANNIVERSARY OF PLC

The Sixtieth Anniversary of Pacific Lutheran College will be celebrated October 14-17, 1954. Founders' Day, October 14, will mark the opening festivities with a special convocation at which Dr. H. L. Foss, chairman of the PLC Board of Trustees and president of the Pacific District of the ELC, will speak.

One of the special attractions of the anniversary celebration will be a pageant which will present the history of the college through the media of drama and music. Pastor Robert Lutnes, an alumnus of the college, is preparing the script.

Friday morning, Governor Arthur B. Langlie will speak, and in the evening Dr. Henry F. Schuh, president of the American Lutheran Church, will speak at the Anniversary Banquet.

Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church will deliver the Sunday morning worship sermon. Dr. Schuh and Dr. Oscar Benson, president of the Augustana Lutheran Church, have been invited to dedicate the new residence halls immediately after the morning services.

The Sixtieth Anniversary celebration will conclude with the second and final presentation of the pageant depicting the history of Pacific Lutheran College.

*

October 22-24 have been announced as homecoming dates at Concordia College. According to William A. Burd of Fargo, alumni president, and Alice Polikowsky of Moorhead, alumni director, the featured reunions are the lettermen's reunion and the quarter-century meeting of the graduating class of 1929. The general banquet for alumni and former students is scheduled for Saturday evening. The homecoming football game with St. John's University will be played Saturday evening on Dakota Field.

*

Highlight of the Augustana College Homecoming Days, October 15, 16, and 17, will be the cornerstone laying for the Mikkelsen Memorial Library. Dr. J. C. K. Preus, Executive Director of the Board of Christian Education, will lay the cornerstone. Dr. Orville Dahl, executive secretary of the Division of Higher Education, will deliver the address. The ceremony will take place Sunday afternoon, October 17.

Another feature of Viking Days at Augie will be a thirty-foot statue of Ole, the Viking. The homecoming football bout will be played with the Morningside Maroons on Saturday afternoon.

*

Homecoming dates for St. Olaf College have been set for October 22, 23, and 24. The homecoming football game with Knox College is set for 1:30 p.m. Saturday.

*

Anniversary reunions for the classes of 1904, 1929, and 1944 will highlight the Luther College's 93rd Anniversary Homecoming. The dates are October 15-17.

*

Waldorf College will celebrate homecoming October 8-10, with the homecoming football game with Luther Junior College, Wahoo, Nebr., being played Saturday, October 9.

## STAFF APPOINTMENTS AT AUGUSTANA COLLEGE

Lloyd Falgren of East Grand Forks, Minnesota, is the new athletic director and head football coach at Augustana College. He has served as assistant coach at Concordia College in Moorhead and as assistant at the University of North Dakota and the University of Oregon, while completing work on his doctor's degree. Falgren has his B.A. from Concordia, his M.A. from Minnesota, and his Ed.D. from the University of Oregon.

Coaching freshman football, basketball, and track will be Ken Kessinger, who graduated from Augustana College in 1949 and comes to Augustana from Chamberlain, South Dakota, where he was athletic director. In 1953, Kessinger was chosen "South Coach of the Year" by a st sports publication.

*

Samuel Carlsen of Canton, S. has been appointed Stewardship sellor at Augustana College. will work as a field representa behalf of Augustana, presenti cause of the college to congre and individuals, mainly of The gelical Lutheran Church.

Pastor Carlsen is a graduate Olaf College and Luther Thec Seminary. Among the parishes served are churches in Chicag Story City, Iowa. His last per service has been as president gustana Academy, Canton, Sou kota.

*

Two instructors have been ad the music department staff at tana. Paul Newton, who receiv bachelor of music degree from cuse University and his master sic degree from Indiana Univ will be an instructor in piano.

David C. Murray, Jr., who re his bachelor's and master's degr music from the University of Mic will be a voice instructor.

## CAMPUS NEWS NOTES

Concordia College opened Sept 8, with 540 freshmen beginning tation week. Registration took September 13 and 14, while began the 15. At chapel exercis same day President Knutson fo opened Concordia's 64th year. expected that total enrollment w ceed 1,200.

*

The faculty of Waldorf Colleg on September 3 and 4 for an op conference. Registration of new dents began on September 6 and started Friday, September 10. It pected that the total registration reach 240 as compared with year ago.

*

President K. C. Grundahl of Th theran Collegiate Bible Institut Outlook, Saskatchewan, reports this writing that the enrollment ture is bright, with an anticipate rollment of 135 students.

# rawn to e Orient—II

L. O. Anderson

hath made of one blood all nations of men to dwell on all ce of the earth" (Acts 17:26).

thought of addressing forty students of the Uni- y of Hongkong, gathered for a four-day retreat, ssed me somewhat. Would they understand the rican-English language? Would I be in position to y Biblical truths along their line of thinking? e and other queries made me feel ill at ease.

rtunately for me, Canon A. P. Rose of the Church ngland and lecturer in philosophy at the University, ght us the Sunday evening meditation—a simple -to-heart appeal which refreshed my own soul. Next ing, following the hymn sing and prayer service, I my initial meditation based on the Epistle to the ians. At the close of the hour I apprehensively l the students whether I had made myself under- able to them. A little surprised, they countered, understood you! Did you not expect us to?"

me, from this time on, there were no Chinese nts. From now on they were a group of Christians, ered with non-Christians, who were seeking the in Christ.

hought of Luther. He, too, sought the truth in t and found it as he studied Paul's Epistle to the ians. One hundred and fifty years later, two uni- y professors in England sat reading Luther's com- ary on the Epistle to the Galatians, and they, too, nfessing their sins, found full forgiveness and that of God that passes all understanding. Through Vesleyan awakening that followed, England became ually reconditioned and was miraculously spared the fate of France. I also thought of the many who in this Pauline Epistle have found a true and g basis for their faith and have become instruments eading others into fellowship with Christ. Now, was there to prevent inquirers at this retreat from ssing their sins and receiving full forgiveness in st?

e break came on Thursday forenoon. Several non- stian students declared their acceptance of Jesus st as their personal Savior; several Christian stu- dedicated themselves to Christian service, and a declared their inner call to the Christian ministry—l, twenty-one.

query, "Will they understand?" seemed to me so ly foolish. "God hath made of one blood all nations en to dwell on all the face of the earth" (Acts 17:26).

This was their first Christian student retreat. It was held at Castle Peak, some twenty miles west of Hongkong City, a beautiful country mansion owned by the London Missionary Society. Already the students are talking in terms of their next Christian student retreat. In the meantime they gather for their weekly devotional meetings.

They requested us to remember them in our prayers. To do so is no chore. It is a privilege. Potentially, they are future leaders in the Orient.

* * *

## FORMOSA

The following news item has been received from Dr. Arne Sovik, in Formosa:

"Dr. Peng Fu, who is now president of the Hongkong Lutheran Synod and is teaching at the Seminary at Taofengshan, Hongkong, is spending the summer in Taiwan at the invitation of the TLM. He will be the scheduled speaker at our youth conference and our workers' retreat and has a full program of special meetings throughout the church.

"The church in South Taipei, served by Dr. Victor Swenson, Augustana Mission, has now begun to hold services in its new building just across the street from the university campus. The new church has a capacity of about 250 and can be readily expanded when the need comes. Dedication services will be held June 13, with Dr. Peng Fu as speaker. A week of special preaching meetings will follow.

The congregation has chosen for itself the name Chen Li T'ang, or Truth Church. It serves a community which includes many people of fine education and good position and it should have a promising future. With considerably under 100 on its membership rolls, this congregation raised NT$50,000 toward the building of its church, a remarkable record. Leader of the building program was Mr. John Liu, a graduate of Carleton College. Mrs. Liu (Lulu Hoo) is an alumna of St. Olaf.

"The congregation in northeast Taipei, which is served by Norwegian members of the TLM, has chosen for itself the name Seng Ming T'ang, or Life Church. Thanksgiving services were held June 6 with the completion of an addition to the chapel. The original building had been outgrown in less than a year. The enlarged building seats about 175. Funds for the addition were raised locally, largely through the work of the women of the parish who gave of their time and energy through sewing and embroidering.

As you will note from this news, the Chinese congregations in Taiwan are very successful in financing some of their own church programs. This is noteworthy when we remember that most of the Chinese there are refugees from Communist China and many of them have suffered heavy financial loss in leaving their homeland.

# Lutheran Churches in Colombia

Rolf A. Syrdal

After visiting the mission of our ELC and UELC in Colombia, the Rev. A. N. Morck of Canada and I began the second phase of our trip to South America—visiting Lutheran congregations sponsored by the Division of Latin America of the Lutheran World Federation. Other members of this Division or delegates to the Conference, including Dr. Paul Empie, A. C. Morck of our Colombian mission, Koeler of the Mexican mission, and Ake Kaslund, field representative of the Division, were also on tour.

Our itineraries coincided and coordinated so that most of the places would be visited by someone before the Latin American Lutheran Conference was to be held at Petropolis, just north of Rio de Janeiro. As we went along the north and west coasts a group from Europe visited cities along the east coast. Our first visits were in Colombia. I visited only two of the congregations.

The one outstanding descriptive word for the situation was, "progress." Of the 750,000 Lutherans in Colombia, most are of European origin. Those in Argentina and Brazil are well organized, autonomous, and self-supporting. The other groups are of more recent origin and are in various stages of development as can be seen from subsequent reports.

It is about five years since Lutheran work was begun among European colonists in Colombia. At that time our mission and the Lutheran World Federation shared in the support of the Rev. Herman Mueller. Later given education in Germany and at our seminary in St. Paul, and ordained by our Church, he has carried on work in Cali and surrounding cities. Pastor Kastlund from Sweden, meanwhile, was assigned to Bogota where the small congregation was formally organized and where it has grown to almost 1,100 members. The work has gone forward rapidly and there are now seven congregations in as many cities—Bogota, Cali, Medellin, Bucaramanga, Barranquilla, Pasto, and Manizales. These are all united in a Lutheran federation which was formed by delega the various groups at a special meeting in Bogota, 26-28, called *Iglesia Evangelica Lutherana de Colo* The Spanish title indicates that this young chur looking forward to the day when it will be a Sp speaking church. At the present time German, Sc navian, and Spanish languages are used.

Pastor Kastlund's home is also the parish center, the downstairs serving for this purpose and the up serving as home for the pastor and his family. We a fine informal fellowship with the officers and leaders of the church in this group one evening. were introduced to Germans, Danes, Swedes, and gathered for the event. There were greetings, re songs of praise, coffee, and much conversation. were clearly enthusiastic about their church. They found a lot close to a main arterial avenue that hope to purchase, and look forward to building own church structure.

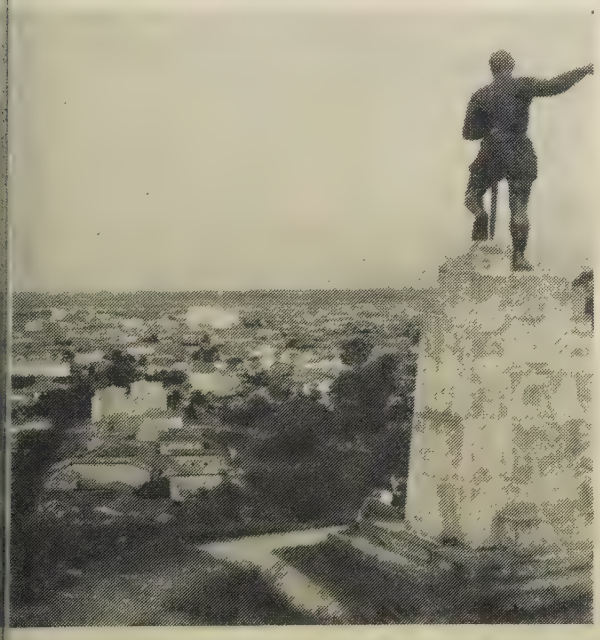
They are worshipping in the church built by mission temporarily. The service on Sunday, Ju at 9 a.m. was in German with hymns sung sim neously in German, Danish, Swedish, and Norwe Two short sermons were in German and Danish, announcements were in Swedish, German, and Spa A multi-lingual congregation united in one fait unity that went above national backgrounds wit their differences and strong individualistic cul bonds. There are many still to be won, but it is a well begun and full of promise.

Our next stop was Cali, where we were welcome Pastor Mueller and his wife. It was good to ste the plane at Cali with its congenial warmth afte penetrating cold of 8,500 ft. at Bogota. I have so dragged a top-coat along as excess baggage on

NLC News

**Pastor Herman Mueller (at far right) and members of the Lutheran Church of San M Cali, Colombia, erected a wooden cross July 6, 1954, on the site where they pla construct their church building.**

Ake Kaslund and Herman Mueller at the Scandinavian and
n services in Bogota.



Overlooking the city of Cali

so went without it this time. I haven't regretted
t I did wear a sweater every day in Colombia till
to Cali—and still felt as if I was in cold storage.
I got a chance to thaw out—slacks and sport shirt
enough—and it felt good to be in summer again—
ne day. We only wished we could have been there
r.

were taken on a tour of the city and then to the
urchased for their church. It lies in a community
e several Germans have settled and is easily acces-
by bus from other sections of the city. They have
plans and we saw a building similar to the one
hope to erect. A cross had been planted on the lot the preceding day at a special service with Dr. Empie officiating. May this be emblematic of the living church of the city which will here one day have its edifice.

We met with the church council that evening. I remembered some of the members from my visit three years earlier when the work was in its infancy. A fine choir rendered several numbers. Several of us brought short greetings. A drive for funds for the new church was started that night by two members promising Pesos $1000 each as a spontaneous gesture of faith in God and promise for the future.

Though anti-Protestant persecution continues in Colombia, congregations for foreign colonies are not molested. They are peaceful islands in the sea of violence engulfing the churches of the Colombians.

## Did You Read It?

The August 10 issue of LUTHERAN HERALD carried the official report of the Commission on the Diaconate concerning the new deaconess training plan. In this report, Dr. J. C. K. Preus, chairman of the Commission, outlined the plan of preparation necessary for consecration as a deaconess. Did you read it?

Our Church is in need of a number of consecrated young women trained to assume positions of responsibility in many areas of service. The plan outlined by the Commission on the Diaconate should help to fill this very definite need.

Each congregation must assume responsibility for presenting the information about this program to the young women who are thinking in terms of wholehearted service in a church vocation. This is one great opportunity to help supply trained leadership for the Church from within the Church. You will want to have the facts about this training program in your presentation. You will find these facts in the report of the Commission.

*

Deaconess Shirley Barns is serving as field representative for the Commission on the Diaconate. She will welcome the opportunity to send you any further information you may want about the training plan. Appointments for speaking engagements may be made by writing to her in care of the Department of Christian Education, 422 S. Fifth Street, Minneapolis, Minnesota.

## "This Is Unusual"

(Continued from page 881)

of our Sunday school workers to receive more training for effective service, and receive dozens of letters inquiring about some phase of our work or expressing appreciation for that which has been shared, I find myself already a "true Californian," uttering the phrase, "Yes, this *is* unusual."

# Correspondence

## IN ANSWER TO "A DEEP CONCERN"

►I read in LUTHERAN HERALD the article "A Deep Concern" by Anna Gulick of Hamamatsu Shi, Japan.

I am happy that God laid it on her heart to write about the deep concern of the spiritual lives of the people of our churches.

The same concern has been on my heart, but I haven't been able to put it into writing. She has voiced my opinion exactly. As she said, we are certainly as guilty as anyone, and every word judges us too.

My prayer is that God will, by His spirit, open my own eyes and heart and the eyes and hearts of every individual in our churches. What we need is for people truly to repent and to come into a personal relationship with God and to have Christ as Lord and Master of our daily life.

Times of greatness in the Church, as Miss Gulick wrote, are not programs, but should be repentance in the broken hearts of individuals towards God and men. Oh, that God would send us such a revival before it is too late. "O Lord, stir up we beseech Thee, Thy power, and come so that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance."

MRS. ELMER PETERSEN
Oconomowoc, Wis.

## CONFIRMANDS RECEIVE "ONE"

Nearly 2,000 newly-confirmed youth of the ELC have received gift subscriptions to *One* magazine in this year's confirmand-gift campaign. (*One* is the youth magazine published jointly by Luther Leagues of the four Lutheran bodies now discussing merger—the American Lutheran Church, Lutheran Free Church, United Evangelical Lutheran Church, and The Evangelical Lutheran Church.)

The 1954 drive, in which congregations or local church organizations gave one-year subscriptions to their confirmands, produced 5,715 new *One* readers in all four synods. The plan in 1953, its initial year, brought *One* to 5,500 newly-confirmed. Many churches have instituted the gift idea as an annual practice.

Cooperating in this year's campaign were 508 parishes, 162 of them from the ELC. (Last year 183 ELC parishes gave a total of 2,100 subscriptions.) More than 3,500 ALC youth in 319 parishes received gift subscriptions, as did 150 UELC and 90 LFC young people.

The success of the campaign helped boost *One's* circulation past the 17,000 mark, equaling the mark set last summer. As of August 15, six states were receiving 1,000 or more copies of the magazine each month. Minnesota leads with 2,500 subscribers, while Ohio is runner-up with 1,800.

# The Heart of the Matte

Harold B.

THE SIXTEENTH SUNDAY AFTER TRINITY
October 3, 1954
Text: John 11:19-29

This is, in a manner of speaking, the heart matter. Basically, Christianity is the religion of hope, the hope of life beyond the grave, a life tha not end. It is this hope and the validity of this that gives credence and substance to the whole r

Apart from the resurrection of Christ there is cross; a cross without a crown, atonement witho forgiveness without salvation—not enough, real give strength and vitality to Christian living. If ended at the cross, this religion of ours would doleful thing at best, a sad ending to a sad story it isn't that at all. It goes beyond. It parts the v opens heaven's door to life beyond the grave.

The scene at Bethany is not unlike the scen has been recorded in the lives of every generation a single life has been able to escape the experien such a scene. No family has been left unscarred

Death is an awful intruder, penetrating every tective wall, assailing both high and low places rattling its fierce sword at every man. There at Be were the bereaved, the mourners, and the solem mosphere that death creates and demands. Yet i not death that saddened the scene. It was the w hope, the impersonal hope, suggested in Martha's w

So, too, in this day. Men are born. They live. die. The important facts of life are not recorded statistics, the achievements, the honors, or the la them, that life has known—these are of little sequence.

When death intrudes, those things seemingly portant, quickly become unimportant and things are stilled. Only one thing is really important th and that is, what did a man believe? It is the C the Savior of the souls of men, who makes the d ence between hope and the lack of it, peace and lack of it, salvation and the lack of it.

It was the person of Christ at Bethany that mad difference. It was He who brought hope to a despa crowd. It was He who turned sorrow into joy.

It is so now. It will always be Christ, and He a the Son of God, the Resurrection and the Life, offers comfort, peace, and the hope of salvation and that will not end to men of earth.

This is the heart of the matter. This is the car pivotal point of the matter. This, good friend, is central orb, the thing itself that gives credence substance to the Christian faith. He, our crucified Risen Lord is the Resurrection, the Life, the Way Truth and the End, for He is God and Savior. A

# editations for the Family Altar

J. R. Hestenes

TOWARD THE SEVENTEENTH SUNDAY AFTER TRINITY

istle: Romans 9:14-33

The Gospel: Mark 2:18-28

## Monday, October 4
## GOD'S REST

**Read Hebrews 4:9-13**

*hen, there remains a sabbath rest people of God; for whoever enters rest ceases from his labors as God m his.*

is a subject nowhere lacking in rity. But Christian rest is of a sat- sort, to be found nowhere else in the Kingdom. The hereafter od is an eternal rest. That is not hat it is an eternity of doing noth- ather, it is an existence free of all rdens, wears or tires. Often when farewell to Christian people we t they have gone to rest. And this ely correct.

rest belongs to the living also if e believers in Christ. This is not foretaste of things to come, it is, a freedom from things that pester gue the children of the world. Life t gracefully lived by those who most of the grace of God.

entry into God's rest begins now. urs to seek and enjoy.

*us to Thy rest, O God. Amen.*

## Tuesday, October 5
## SUNDAY

**Read Matthew 12:1-8**

*"For the Son of man is Lord of the sabbath."*

What to do with Sunday seems to be a big question in the minds of many people. For some it is no different than any other day of the week, except there is little labor going on. For others there is just as much work on Sunday as there is on any other day. For still others, it is a part of the great institution called the "weekend," which is given over to a trip, an extended visit, or amusement. Too often Sunday is a day entirely removed from what God designed it to be.

To Christian people it is the Lord's Day. "When Sunday comes," said a father, "there's no question in our house as to what we are going to do: we go to church." This he was able to say, not only because it was true, but also because it was a part of the spirit that ruled in the family.

Our right spirit has much to do with how we use our Sundays. If we *must* work on the Lord's day, it cannot be in defiance of the Third Commandment.

## Wednesday, October 6
## BE HUMBLE

**Read Psalm 75:4-7**

*I say to the boastful, "Do not boast," and to the wicked, "Do not lift up your horn . . . or speak with insolent neck."*

All boasting and insolence stem from a sinful root which is in man by nature. The Bible teaches that people are known by their fruits. In what they say, what they do, and how they carry on, people show themselves to be either of God or of the world. Boasting and wickedness are not of God and when found in man, draw the wrath of God.

The opposite of this is humility. To be humble means more than to avoid boasting or loud talk. It has to do with the attitude the spirit. When we know ourselves and what God has done for us in His Son, we cannot boast, because we have nothing to boast about.

When we are humble we are in position to do our best praising. Then our praise is to God. And He, out of His love and mercy rewards the humble with exaltation.

Jesus lived in humility. We can do no better than walk as He walked.

## Thursday, October 7
## WISDOM

**Read James 3:13-18**

*the wisdom from above is first hen peaceable, gentle, open to rea- ll of mercy and good fruits, with- certainty or insincerity.*

e fear of the Lord is the beginning dom." This plain statement of the nakes it clear that we have no in- ion that makes for wisdom unless w God. This does not mean that nformation is not necessary, but it tean that knowledge without God tless and without meaning. Mil- f children and young people in our ve the privilege of going to school. they are trained in the "Three -reading, 'riting and 'rithmetic. Un- e fourth R, Religion, is added, it n vain.

eautiful picture was taken of a set of books. These represented g from many fields. But thrust up n the books was the cross of Christ. brought sense to knowledge. If we learn is held in relation to the God, then we gain true wisdom. we begin to know, and know for

## Friday, October 8
## AT HIS FEET

**Read Luke 10:38-42**

*"Mary has chosen the good portion, which shall not be taken away from her."*

So said Jesus in answer to busy, fretful Martha. There she stood, kettle in hand and a scowl on her face. She was doing something, she was making a contribution: Mary was doing nothing, she was idle, just sitting there.

But the point is she was sitting at the feet of Jesus, learning of Him. And He defended her with His blessing.

If we are not careful, we get so busy with things that we forget about the feet of Jesus. We spend our energies doing things and never get around to being replenished. If this goes on too long we become totally spent.

Each day we must make it a point to return to the place of quiet and there hear the words of Christ. In so doing we receive the strength of life and prepare ourselves for the day. When we have answered to His "Come," then we are ready to answer to His "Go." They go best who come into His presence most.

## Saturday, October 9
## GOOD WORK

**Read Proverbs 16:1-9**

*Commit your work to the Lord, and your plans will be established.*

Every person who does honest work should ask for God's blessing upon what he does. Some work, as for instance labor that contributes to the destruction of people, or sends their souls to hell, cannot have the blessing of God upon it. But, good work is a gift of God and when it is engaged in, gives honor to Him.

A stone mason was complimented on the neatness of his work, and was congratulated on how much work he could do in a day. His simple reply was that he was happiest when he did his work well and when he did a good day's work for his wages. That man committed his work to the Lord

The work each of us has to do in this world, if honest, is important. We should pray God that we shall be workmen who need not be ashamed, and that He will help us be skilled, efficient, and of true service to Him and our fellowmen.

*Establish Thou the work of our minds, our hearts, and our hands, O God. Amen.*

# Here and There on the Christian Front

Edited by Raymond M.

## ATTORNEY GENERAL WARNED ON CALIFORNIA GAMBLING

Attorney General E. G. Brown of California has been warned by the Northern California-Nevada Council of Churches that any attempt by his office to change the anti-gambling laws of the state will meet opposition from Protestants. The warning came as a result of a recent statement by Mr. Brown that he would rather see the anti-gambling laws repealed than law enforcement officers letting them be violated. The letter to the Attorney-General said: "Gambling is wrong no matter who does it. Lotteries operated by or for charitable organizations or churches are just as wrong as any other gambling. They appeal to the unworthy desire to get something for nothing and they destroy the sense of responsibility that all citizens ought to feel for the support of worthy community projects.

## IRON CURTAIN DELEGATES

NLC News Photo

**Two Iron Curtain delegates to the Second Assembly of the World Council of Churches were these two bishops of the Hungarian Lutheran Church. Both communist-approved, they are: Dr. Lajos Vetoe (left) and Dr. Lazslo Dezsery of Budapest. Neither of the Hungarian churchmen has been recognized as leaders of their Church by the Lutheran World Federation.**

## NEHRU SAYS CHRISTIANITY NOT FOREIGN

The debate in India about Goa and other Portuguese possessions brought the occasion of a statement by Prime Minister Nehru that Christianity is not a foreign religion, but as Indian as any other. Concern had been expressed about the tomb of Francis Xavier which is in Goa.

Mr. Nehru said that Christianity "had come to India long before it went to Portugal or to Europe. It has been in India for the last 1,900 years, especially in South India. As a matter of fact, if I may put it another way, by giving it this religious bias the Portuguese government or Prime Minister has done no service to Catholicism in India by associating Roman Catholicism with colonialism. Religion must stand on its own—not as a part of a political doctrine or under the umbrella of a colonial power."

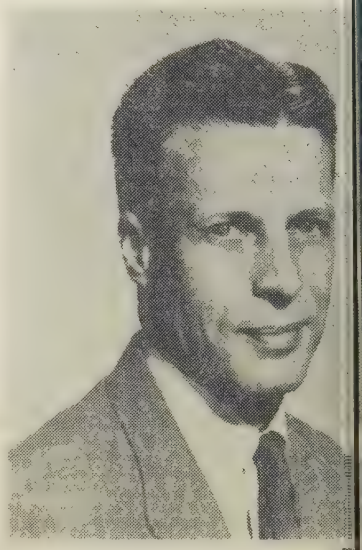
The Prime Minister repeated a statement made earlier to Parliament that top Catholic leaders in India have expressed themselves "quite clearly on this issue not only of religion and Catholicism in India but of Goa itself and have supported the freedom movement in Goa."

## TO CONTEST RULING ON WITNESSES IN TORONTO

A Quebec Superior Court has ruled that Jehovah's Witnesses do not practice a religion or constitute a religious denomination, that they are a sect "whose beliefs are so different from Catholicism, Protestantism, and Judaism and are opposed to all these religions" so that the members cannot be said to "practice a religion or constitute a religious denomination."

The ruling arose from a situation at Rouyn, Quebec, which has only two schools, one operated by the Protestant School Commission and the other by the Catholic School Commission. The schools have refused to accept 11 children of sect members on the ground that their religious status is not clear. One of the parents brought suit against the Protestant Commission as a result,

## DIRECTS CWS



**The Rev. R. Norris Wilson of Chatha executive secretary of the Congre Christian Churches' Missions Coun 1948, has been named executive of Church World Service, internati lief agency of the National Co Churches. He began working at post in September and will assu charge of it next December 31. Sin Mr. Wilson has served on the committee of the "One Great H Sharing," major fund-raising eff Church World Service, and for tw was chairman of this program.**

and the ruling by the Court di the suit.

W. Glen How, attorney f Witnesses, stated that an appeal be made to higher tribunals.

## SOME METHODISTS INSIST ON SEGREGATION

The Methodist Church in Ma S. C., is ready to drop out South Carolina Methodist Con if any action is taken by the Ju tional or General Conference segregation. A resolution to t fect was sent to Methodist lead

The resolution stated: "This church opposes any action whic be contemplated or taken by the Jurisdictional Conference or C Conference either urging, recom ing, or in any other form sug that the races be placed side b either in the local church or institutions supported by the

## HURCH SPONSORED IMMIGRANT

RNS Photo

student, the first immigrant spon- Church World Service to enter try under the 1953 Refugee Relief greeted upon his arrival in New his sister. He is Konstandino Kat- Athens, 22, who will live in Jack- ghts, N. Y. Shown with him are: alaxos and Calliope Malaxos, the sister with whom he will live (left). are representatives of CWS's im- n services. CWS hopes to assist immigrants in entering this country e act.

a Annual Conference. Certain economic, and cultural factors hich make it impractical and able that members of the Negro received into and made a part congregation."

## TERS "FORGOTTEN" ALARIES

membership, contributions, nstruction are at an all-time ut the average clergyman is "a n man" with his purchasing actually less than before the cording to the research and sur- partment of the National Coun- Churches. The evaluation was n surveys of ministers of three nt denominations, according to nson Landis.

se average salaries," he said, to reflect a situation prevail- ong all Protestant denomina- the U. S. insofar as it affects f the 187,000 pastors in active of a church."

rding to a table of comparative s based on the latest govern- ment findings, Dr. Landis said, clergymen earn roughly the same rate as artists, barbers, sailors and longshoremen. Architects, dentists, and lawyers are doing twice as well as 15 years ago; physicians and surgeons are nearly three times as well off; and only farmers and restaurant owners earn significantly less than ministers.

## LUTHERAN "FREE CONFERENCE" SET

Announcement has been made of a "Free Conference" of Lutherans to be held in Minneapolis November 11-12. It will follow the meeting at which the American Lutheran Conference is dissolved.

Open to all Lutherans, the purpose of the meeting will be to discuss "Our Common Ground and Our Common Task." Speakers include Dr. Alvin N. Rogness (ELC), Dr. F. Eppling Reinartz (ULCA), Dr. C. Umhau Wolf (ALC), and the Rev. J. J. Gockel (Mo. Syn.).

## WORTHY OF NOTE . . .

Southern membership in the Church of Jesus Christ of Latter-Day Saints is forging ahead despite a rigid denominational ban against coffee, tea, tobacco, and liquor. . . . A campaign by the Dallas Junior Chamber of Commerce (Texas) to ban objectionable comic books from every city in the nation is getting results, says the youth welfare director. Cards and letters have come to the Jaycee office pledging support. . . . Six prominent clergy and lay leaders have called jointly upon the national Republican and Democratic parties to adopt a "Fair Elections Practices Declaration" that would help eliminate bigotry from the 1954 Congressional campaign. . . . A resolution criticizing Secretary of State Dulles for letting delegates from Iron Curtain countries attend the World Council Assembly was adopted by the American Legion convention in Washington, D. C. . . . More than 52,000 churches in the U. S. are now equipped to show 16 mm. motion pictures. . . . The Christian Science Church asked the Richmond (Va.) City School Board to exempt children of its members from compulsory smallpox vaccination. The board is reported to have taken the request under advisement.

## HONOR RETIRED CHAPLAIN

RNS Photo

**Chaplain (Capt.) Curtis H. Dickens, Ret., the oldest living Navy chaplain (center), is congratulated by Rear Admiral Peter K. Haas, Commander, U. S. Naval Shipyard, Philadelphia, during a ceremony naming the base library as the Curtis H. Dickens Library. Looking on is Chaplain (Capt.) Roy E. Bishop of the Fourth Naval District.**

## CYCOM SECRETARY

NLC News Photo

**Dr. George F. Hall, professor of Christianity at Gustavus Adolphus College, St. Peter, Minn., has been named executive secretary of the National Lutheran Council's Commission on Younger Churches and Orphaned Missions, succeeding Dr. Fredrik A. Schiotz, who headed the work of CYCOM since 1948. He is expected to take office on October 15. Dr. Hall spent 18 months in Tanganyika under CYCOM as educational director, surveying the entire educational system of the Church.**

# Within the E.L.C.

## PERSONS

**Dr. Morris Wee,** pastor of First Lutheran Church, Duluth, Minn., has accepted a call to Bethel Church, Madison, Wis., a parish which he earlier served from 1931 to 1946.

**The Rev. O. L. N. Wigdahl,** formerly of Lake Andes, S. Dak., was Sept. 5 installed as pastor of the Bergen-Meckling parish at Meckling, S. Dak. A reception was held later by the parish, its new pastor was presented with a cash gift.

**Pastors Harold K. Emerson, Donald E. Ausland, Philip S. Froiland, Paul R. Hansen, Peter L. Kjeseth, and Harvey M. Berg** graduated Sept. 1 from the Chaplain School, Fort Slocum, New York, and were commissioned army chaplains.

**The Rev. Grant V. Sorenson,** formerly of Sacred Heart, Minn., was installed Aug. 22 as pastor of Our Saviour's Church, Montevideo, Minn.

**The Rev. Carroll Hinderlie,** terminated Aug. 31 his pastorate in Grace Church, Watertown, S. Dak., and began the following day serving as director of the Young People's Luther League, with headquarters in Minneapolis. His successor as pastor of Grace Church in Watertown will be **the Rev. Norman Hammer,** who until recently has directed television work for the ELC Commission on Evangelism.

**Dr. and Mrs. J. A. Aasgaard** were the guests of the functionaries of the ELC departments and of Augsburg Publishing House at a dinner given Aug. 31, the last day of Dr. Aasgaard's functioning as the official head of the ELC. Speakers were Dr. O. G. Malmin, editor of **Lutheran Herald,** and T. G. Overson, executive secretary of the ELC Board of Trustees. Mr. C. L. Nasby, auditor of the Church, was toastmaster.

**Dr. J. A. Aasgaard,** president emeritus of The Evangelical Lutheran Church, was guest speaker at the fall festival of Bethany Sunset Home, Camrose, Alberta, Canada, Sept. 19.

**The Rev. Arlyn M. Anfinrud,** Dunseith, N. Dak., was on Aug. 31 united in marriage to Miss Verna Danielsen, Parshall, N. Dak.

**The Rev. J. L. Ranum,** formerly of West Salem, Wis., is now serving a new Home Mission congregation in Edina, a Minneapolis suburb.

**The Rev. H. F. Huseth** is now associate pastor of American Lutheran Church, Billings, Montana.

**Dean Carl Narveson** of Concordia College, Moorhead, Minn., has since Sept. 8 been on leave from the college for the purpose of revising parish education curricula, in connection with the ELC Department of Christian Education.

**Chaplain Orlando Ingvoldstad,** USN, has been promoted to the rank of commander, chaplains' corps, while serving as senior chaplain at the U. S. naval air station at Atsugi, Japan.

**Robert D. Giles** was ordained by District President Falde Sept. 5 at Westchester Church, Los Angeles, Calif., as associate pastor of said church.

**Dr. Eivind Berggrav,** former Bishop of Oslo and Primate of the Church of Norway, took a prominent part in the deliberations of the World Council of Churches Assembly at Evanston Aug. 15-31, having for the past six years been one of the presidents of the Council. On account of his precarious state of health he spent the week after the close of the assembly resting with relatives in Sioux Falls, S. Dak. However, he later filled a number of preaching appointments in various places: First Lutheran Church in Sioux Falls; Central Lutheran Church and the Norwegian Memorial Church in Minneapolis; and Luther College, Decorah, Iowa. He also visited various other parishes and institutions within The Evangelical Lutheran Church.

## DISTRICTS

### Northern Minnesota

Dr. A. E. Hanson of Moorhead, president of the Northern Minnesota District of the ELC, conducted the services at the rededication of the Oak Ridge Church in the Viking parish at Viking, Minn., August 15. The Oak Ridge was rededicated following a complete rebuilding and remodeling. Morning service speaker for the ceremonies was the Rev. Carl Thompson, pastor at Brodhead, Wis., and speaker for the afternoon was the Rev. Arthur Grorud, pastor at Oklee, Minn. Both are former pastors in the Viking parish. Student pastor at present in the Viking parish is Victor Andersen.

DEDICATION OF CHRISTIAN SERVICE FL

Christian Service Flags were dedica
9, 1954, in Bethany Lutheran Ch
Astoria, S. Dak., with Pastor Burnis
(pictured at left) as the main
Pictured at the left is the Rev. L.
stad, present pastor of the parish
center is Miss Juella Erickson, pres
the Luther League which sponso
service, and in front of her is Past
Lovseth, pastor of the parish for 3

### Southern Minnesota

**Faribault, Minn.** First Lu
Church, parish of the Rev. A.
tad, has as its new parish work
Betty Aspenson of La Crosse,

### South Central

**Lake Mills, Iowa.** Patricia Ste
graduate of St. Olaf College a
Lutheran Bible Institute, began
15 serving as parish worker of
Church.

**Decorah, Iowa.** Miss Helene
formerly supervisor of Christia
cation at the Lutheran Sett
House, Saginaw, Mich., has lat
come director of parish educat
Decorah Lutheran Church.

### South Dakota

**Irene, S. Dak.** Meldal Church
ish of the Rev. I. J. Lovseth, cele
its 75th anniversary Sept. 4-5. Sp
were: Dr. L. A. Pierson, presid
the South Dakota District; thre
mer pastors of the parish: P. A.
sletten, E. O. Urness, and J. M.
son; and the Rev. E. O. Mun
Baltic, S. Dak.

**Webster, S. Dak.** In connectio
celebrating Sept. 24-26 the 70th
versary of its founding, St.
Church, parish of the Rev.

land, had its new church build-
dicated in the afternoon of Sun-
Sept. 26, by Dr. L. A. Pierson,
ent of the South Dakota District.
festival speakers included Gov.
l Anderson; two former pastors
church: R. A. Wangberg and
Schmidt (now president of the
n District); and Dr. C. M.
kou (president of St. Olaf Col-
whose late father was one of the
pastors of the church.

## NOTICE

new office address of Dr. Fred-
Schiotz, president of The Evan-
Lutheran Church is 422 South
Street, Minneapolis 15, Minn.
for Dr. Schiotz can now be sent
s address.

## ANNOUNCEMENTS

**nted:** Used Concordia hymnals,
d condition. State number avail-
nd charges. Write the Rev. Or-
anderson, Fertile, Iowa.

**million Circuit WMF** will meet
3 at Trinity Church near Hud-
S. Dak. Speaker will be Laura
n, missionary to Sudan.

**go Circuit YPLL and Choral**
will meet Oct. 10, 2:15 p.m.,
race, N. Dak. Director of Choral
concert is Paul J. Christiansen.

**Crosse Circuit WMF** will meet
19 in Onalaska, Wis. Speakers:
s C. M. Hanson and John Watne
Mrs. Luther Keay.

**ux Falls Circuit WMF** will meet
28 at Lennox, S. Dak.

**arwater Circuit WMF** will meet
at Trinity Church north of Mc
, Minn.

**y City Circuit WMF** will meet
, 10 a.m. at Ellsworth, Iowa.

**okings Circuit WMF** will meet
at North Preston Church near
Preston, S. Dak. Speaker: Laura
n.

**million Circuit YPLL** will meet
26, 3 p.m., at Union County
South Dakota.

**ky Mountain District YPLL and**
**l Union** will meet Oct. 28-31 in
ula, Montana. Speakers: Youth
or Carroll Hinderlie; District
ent Daehlin, and the Rev. Rolf
on.

**liston Circuit LDR** will meet
10, 3 p.m., at Stanley, N. Dak.
er: Frederick Hallanger.

**rvey Circuit YPLL** will meet Oct.
Fessenden, N. Dak. Speaker will
ssionary Conrad Halvorson.

**ce Hanska Church,** Hanska,
, will celebrate its 85th anniver-
sary Oct. 2-3. Speakers: Pastors O. M. Simundson and V. F. Larson and Mrs. C. G. Bjelland.

**Glenwood Circuit WMF** will meet Oct. 1 at Cyrus, Minn. Speaker: Mrs. J. L. Rendahl.

**Retired Pastors' Association,** Minneapolis, will meet Thursday, Sept. 30, 2 p.m. at 2408 Aldrich Ave. S. Dr. Bernhard Christensen will speak on the question of church merger.

**The Rev. Ingvald Hustvedt,** 3725 Dupont Ave. S., Minneapolis, is ready to accept speaking appointments or interim pastoral service in vacant parishes.

**Dr. A. N. Rogness,** retiring pastor of First Lutheran Church, Sioux Falls, S. Dak., and president-elect of Luther Theological Seminary, St. Paul, Minn., began Sept. 5 a series of radio sermonettes under the title "Word for Today." These broadcasts will be given, under the auspices of the Lutheran Brotherhoods of the Vermillion Circuit, every Sunday, at 12:30 noon, over station KVTV, Sioux City, Iowa.

**Green Bay Circuit WMF** will meet Oct. 14 at Tanum Church West Sturgeon Bay, Wis.

**Zion Society for Israel** will hold its 76th annual meeting Oct. 8-10 at Trinity Church, Madelia, Minn. Opening session on the 8th at 8 p.m.

**Lemmon Circuit WMF** will meet Oct. 4 at Lemmon, S. Dak. Alice Sanne and Laura Burton are the speakers.

**Vernon Circuit WMF** will meet Oct. 12, 10 a.m., at Utica Church, near Mt. Sterling, Wis. Speakers: Dr. J. C. K. Preus and Mrs. Oscar C. Hanson.

## CHANGES OF ADDRESS FOR PASTORS

A. E. Berg, Red Lake Falls, Minn. 10-1-54

H. F. Huseth, 1240 Ave. D., Billings, Mont.

Ole M. Odland, 1100 South Grange Ave., Sioux Falls, S. D. 9-1-54

Eldred R. Peterson, Hawkins, Wis. 9-1-54

J. L. Ranum, 300 Grove Place, Hopkins, Minn. 9-6-54

R. L. Holleque, West Salem, Wis. 10-1-54

Wendell Frerichs, 453 Church Street, Stevens Point, Wis. 9-15-54

## NEWLY ORDAINED PASTORS

Robert L. Daehlin, Box 111, Bison, S. D. 7-2-54

S. O. Stenson, Lyle, Minn. 8-14-54

PARISH CONSERVATION AND EXTENSION THROUGH . . .

# THE PLACEMENT SERVICE

**The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)**

## FOR SALE

### Farms

For sale—114 acre farm in Winneshiek Co., Iowa; 4½ miles from county seat. Lutheran community. 380-1A

393.20 acre farm for sale in Northern Minn., good buildings all wired, REA. Good well, gravel roads on two sides, on school bus route, 3 miles to paved highway and 2 miles to Lutheran church. Near Red River. Immediate possession. 380-2A

320 acre farm for sale in Ottertail County, Minnesota, close to Fergus Falls. 380-3A

Two 160 acre farms for sale in Wilkin Co., Minnesota, each about 4 miles from town. Write for further information. 380-4A

145 acre, rich, productive river bottom farm for sale in Cooper County, Missouri. New out buildings, deep drilled well, pressure system. House remodeled, water in. School, bus, milk and mail routes by door. Lutheran church. 380-5A

For sale—120 acre or 160 acre farm in heart of Wisconsin dairy belt, 40x100 ft. barn, 16x32 silo, and 9 room house with water, electricity. 2½ miles to town on blacktop road. Lutheran church. 380-6A

### Homes

For sale—3-4 bedroom, modern house, well located near transportation, new grade school, high school and college, in city of 10,000 in North Central Minnesota. Suitable for boarding students, rest home or large family dwelling. Income property in connection. Large lot. Reasonably priced for cash. 380-7B

For sale—New, stucco bungalow with two bedrooms on 5 acres with scattered timber in Goodhue County, Minnesota. Immediate possession. Price, $7,600. 380-8B

For sale or trade—modern 1 bedroom home in Richfield, suburb of Minneapolis. Price, $4,500 or your offer. Will trade for 2 bedroom home in South Minneapolis, or a farm home around Bloomington or Savage. 380-9B

### Businesses

For sale—Restaurant, established 4 years ago by present owner. Seating 50, serving home cooking. Wonderful patronage. Rent $45; price, $6,500, terms available. Steele County, Minn. 380-10C

Cafe for sale in Steele County, Minn. Small building, seating 50. Low rent. Price $5,500 for equipment and building. Terms. 380-11C

Good opportunity for someone to go into

the grocery business in Watonwan County, Minn.; building and living quarters available. Small but wealthy community, Lutheran churches. 380-12C

## WANTED TO BUY

Hardware or grocery store wanted by Lutheran couple in small Lutheran community in Minn., Northern Iowa or Western Wisconsin. 380-13C

## FOR RENT

280 acre farm in Northeastern Iowa, Winneshiek County, 1 mile to Lutheran church and school on improved highway. Barn and other buildings in good repair. REA. Herd of holstein cattle. Excellent stock farm. Possession March, 1955. Rent on 50-50 basis. 380-14A

## WANTED TO RENT

Farm wanted to rent, preferably livestock; would consider purchase on contract basis. Must be in Lutheran community. Have experience, good equipment and ability. 380-15A

## POSITIONS WANTED

Practical Nurse wishes care of elderly couple or people. Willing to go anywhere. 380-16D

Parish secretary desires position with some choir or youth work, preferably in Twin City area. B.A. degree, St. Olaf College; 5 years' secretarial experience. No shorthand. 380-17D

General clerical office work wanted in Twin City area. 12 years' experience in bookkeeping, no machine bookkeeping; typing. 380-18D

Middle aged man desires position as janitor in Home for the Aged or hospital. 380-19E

Part-time work wanted in Minneapolis by Christian man. Will consider janitorial. 380-20E

Graduate of L.B.I. desires work in a church; pastoral, visitation or young people, within 100 miles of Minneapolis. Family man with missionary experence. 380-21E

## HELP WANTED

Housekeeper needed by widower, age 44, with five daughters, ages 4 to 16, on modern farm home in Western Minnesota. No objection to children. 380-22F

Registered nurses needed in Lutheran community of Rice County, Minnesota. Small hospital with liberal personnel policies in a college town. 380-23F

Married couple wanted to work on farm in Eastern Wisconsin. Separate house, good wages. Must have farm experience. 380-24G

Single man wanted as farm assistant for dairy farm at Children's Home. Must be willing to live in. Henry County, Illinois. 380-25G

Christian man or boy wanted to work for board and room, as companion to elderly widower on farm. 380-26G

Manager wanted for co-op food store and locker plant in town in Southwestern North Dakota. Business experience necessary. Lutheran community. 380-27G

Doctor wanted in North Central Iowa community. Office can be purchased and financed for the purchase price. Previous M.D. passed away. 2 fine Lutheran churches and good consolidated school. 380-28G

Opening for a doctor in large farming and resort territory in Central Minnesota. Fine new clinic building available. Town has a new Lutheran church, good school system. 380-29G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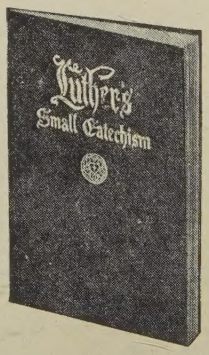


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Meditations and prayers for the sick.
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# Loving Remembrance

## Memorial Wreaths—ELC

heard a voice from heaven saying, Blessed are the dead who die in the om henceforth: yea, saith the Spirit, y may rest from their labors; for their ollow with them. Revelation 14:13. ving remembrance of dear ones de- the following gifts for the further- f the Kingdom of God have been

rom May 17 through May 21, 1954

John, Farwell, Minn., $1.
J., Larimore, N. Dak., $5.
n, Capt. Olaf, San Francisco, Calif., $10.
Mrs. T. L., Story City, Iowa, $17.
n, William, Runyon, Mrs. Rollie, Boyd, $6.
Christ, Portland, N. Dak., $5.
Robert, Tyler, Minn., $5.
n, Mrs. Marthea, Forbes, Minn., $102.
ton, Crosby, N. Dak., $4.50.
Carl, Sinai, S. Dak., $32.
Carl K., Spring Grove, Minn., $9.
rs. Olaf, Menomonie, Wis., $5.
Henry, Clearbrook, Minn., $3.
Cornell, Estherville, Iowa, $120.
Mrs. Helena, Spring Grove, Minn., $10.
mil, Jackson, Minn., $5.
John, Spring Grove, Minn., $19.
, Alta, Caledonia, Minn., $5.
Laura, Lake Park, Minn., $9.
hl, Mrs. Othelia, Spring Grove, Minn.,

Henry, Rolette, N. Dak., $1.
artin, McGrath, Minn., $1.
Janice Lee, St. Paul, Minn., $5.
Mrs. O., Marshalltown, Iowa, $63.
Mrs., Souris, N. Dak., $5.
, Selmer, Elk Mound, Wis., $39.50.
ck, Tilla, Cambridge, Wis., $5.
rs. Bertha, Windom, Minn., $2.
, Mrs. K., Rothsay, Minn., $19.
Mrs. Marie, Spring Grove, Minn., $23.
, Frank, Red Lodge, Mont., $6.
Mrs. Olava, Spring Grove, Minn., $3.
Helmer, Spring Grove, Minn., $27.
l, Algot, Haugen, Wis., $5.
h, Mrs. Louise, Joplin, Mont., $4.
, Mrs. J. M., Milaca, Minn., $5.
Mrs. Clarence, LeRoy, Minn., $3.
Missionary, Crosby, N. Dak., $10.
bert, Spring Grove, Minn., $25.
l, Mrs. Anna, Elk Mound, Wis., $7.
n, Mrs. Hilda, Larimore, N. Dak., $5.
Frank, Tyler, Minn., $5.
t, Mrs. Mathilda, St. Paul, Minn., $5.

rom May 24 through May 28, 1954

n, Alfred, Bawlf, Alta., Canada, $5.
n, Mrs. Harley, Kasson, Minn., $14.50.
n, Mrs. Lena, West Union, Iowa, $3.
Knute, Wheeler, Wis., $72.
Mrs., Millet, Alta., Canada, $10.50.
on, Chris, Grand Mound, Iowa, $5.
Mrs. Ed., Barrett, Minn., $6.
sen, Elling, Seattle, Wash., $10.
on, Mrs. Anna, Glen Flora, Wis., $5.
Rev. O. H., Lodi, Wis., $5.
son, Bertha, Glenville, Minn., $5.
Carl John, Eagle Grove, Iowa, $32.
on, L., Millet, Alta., Canada, $5.50.
Mrs. Bena, Hills, Minn., $29.
rstrom, Mrs. Constance, Lester Prairie, $5.
, Carrie, Eugene, Oregon, $5.
, Mrs. Anna, Virgil, S. Dak., $10.
Theadore, Granite Falls, Minn., $2.
Mrs. Carrie, River Falls, Wis., $57.
d, Mary, Lodi, Wis., $5.
Pauline, Hubbard, Ore., $12.
son, Mrs. Emma, Ellsworth, Wis., $265.75.
n, Lawrence, Kenyon, Minn., $6.
n, Dr. T. L., Delavan, Wis., $10.
Mrs. Matt, Granite Falls, Minn., $5.
Mrs. Clara, Hector, Minn., $11.
Mrs. Clara, New Richland, Minn., $15.
, Mrs. Margaret, McLeod, N. Dak., $18.
Gilda, Rocky Ford, Colo., $43.16.
o, David Neal, Marietta, Minn., $7.
Peter, Hendricks, Minn., $72.
, Charley K., Strum, Wis., $7.
, Edwin, Fergus Falls, Minn., $5.
, T. P., Madelia, Minn., $32.50.
o, Mrs. M. P., Fingal, N. Dak., $9.
n, Mrs. Lena, Odin, Minn., $25.

Leque, Nels, Byron, Minn., $5.
Luvaas, Bert, Spokane, Wash., $5.
Lye, Andrew, Danvers, Minn., $54.50.
Lynch, Mrs. Louise, Fargo, N. Dak., $7.
Mansager, Mrs. O. J., Ellsworth, Iowa, $5.
Maves, Mrs. Anitra, Tyler, Minn., $28.
Melbostad, Mrs. Oscar, Clarkfield, Minn., $14.
Mikleson, S. L., Clarkfield, Minn., $179.
Misselt, Ole, Wheeler, Wis., $17.50.
Moan, Ellsworth, New England, N. Dak., $15.
Naeseth, Mrs. C. G., Lodi, Wis., $10.
Nelson, Ole, Michigan, N. Dak., $3.50.
Nundahl, Sever, Viroqua, Wis., $2.
Oleson, Cornell, Hector, Minn., $5.
Olson, Charles, Wheeler, Wis., $5.
Olson, Lars, Oslo, Minn., $5.
Olstad, Oscar N., Zahl, N. Dak., $10.
Oswald, Adolph, Rake, Iowa, $236.50.
Paulson, Albert, Erskine, Minn., $8.
Paulson, C. M., Alamo, N. Dak., $17.
Pederson, Engel, Greenbush, Minn., $1.
Pederson, Mrs. O. M., Virgil, S. Dak., $10.
Peterson, Alexander, Byron, Minn., $3.50.
Ruble, Mrs. Carrie, Douglas, N. Dak., $5.
Runsvold, Mrs. C. B., Moorhead, Minn., $1.
Runyon, Mrs. R., Clarkfield, Minn., $35.
Sannes, Mrs. Ingeborg, McIntosh, Minn., $11.50.
Score, Emil, Wheeler, Wis., $25.
Siem, Henry, Shadehill, S. Dak., $3.
Speningsby, Mrs. John, Ada, Minn., $1.
Stortroen, Albert, Deer Park, Wis., $10.
Studsrud, H. O., Wildrose, N. Dak., $10.
Syrdal, Rev. R. R., Madison, Minn., $3.
Thornes, M. O., Epping, N. Dak., $4.
Thorson, Thorvald, Silvana, Wash., $5.
Torvik, Dr. G., St. Paul, Minn., $5.
Treangen, Edward, Rushford, Minn., $29.
Umsted, Mrs. James, Page, N. Dak., $3.
Wahl, Mrs. L. O., Baldwin, Wis., $5.
Weflen, Mrs. Henry, Granite Falls, Minn., $6.

### From June 1 through June 4, 1954

Aas, Mrs. John, Greenbush, Minn., $5.
Aas, Ole, Stanley, N. Dak., $32.
Amdahl, Ed, Jasper, Minn., $11.
Amerud, Mrs. P., Hook, Bruce, Mortenson, L. T., Vevang, Iver, Roslyn, S. Dak., $22.
Anderson, Arndt, Cashton, Wis., $28.50.
Anderson, Mrs. Elmer, Stanley, Wis., $44.
Anderson, Mrs. Nick, Baldwin, Wis., $11.50.
Anderson, Mrs. Ole, Lake Park, Minn., $4.
Boraas, Alvin M., Minneapolis, Minn., $31.
Botten, Mrs. Marie, Dwight, N. Dak., $2.
Boughton, Floyd, Kenmore, N. Dak., $75.
Boughton, Mrs. Olive, Kenmore, N. Dak., $4.
Bratrud, Mrs. Albert, Ostrander, Minn., $5.
Brecke, Joe, Waseca, Minn., $5.
Christensen, Phil, Marshall, Minn., $3.
Colbenson, Andrew, Newcastle, Nebr., $10.
Daly, Linda, Hendricks, Minn., $2.
Ditmanson, Mrs. Anna, Ladysmith, Wis., $23.
Dunnum, Christian, Cashton, Wis., $2.
Eckley, Charley, Hudson, S. Dak., $3.
Engberg, Harold O., Minneapolis, Minn., $17.
Erickson, John, Cashton, Wis., $6.
Erickson, Louis, Beach, N. Dak., $3.
Erickson, S. H., Milan, Minn., $5.
Finchem, Mrs. L. W., Waseca, Minn., $19.50.
Fjessee, Nels, Decorah, Iowa, $5.
Follman, Curt, York, N. Dak., $1.
Frankenhoff, Flora, Summit, S. Dak., $5.
Furgeson, Oscar, Marshall, Minn., $21.
Gilbertson, Mrs. Eric, Montfort, Wis., $1.
Gilbertson, Lewis, Montfort, Wis., $4.
Gjerstad, Mrs. Tillie, Buffalo Center, Ia., $280.
Goetz, Sharon Louise, Stanley, N. Dak., $10.
Grove, Mrs. Louis, Madison, Minn., $11.50.
Gustafson, John, Bryant, S. Dak., $3.
Halvorson, Mrs. Mary, Knox, N. Dak., $3.
Helland, Mrs. Peter, Nome, N. Dak., $10.
Hemmingson, Mrs. Bertha, Huxley, Iowa, $30.
Hendrickson, Heitman, Madison, Minn., $14.
Henryson, Mrs. Clara, Northwood, Iowa, $3.
Husbyn, Judith, Cannon Falls, Minn., $7.
Jacobson, C. E., St. Cloud, Minn., $7.
Jacobson, Lawrence, Kenyon, Minn., $5.
Johnson, Mrs. Anna, Decorah, Iowa, $5.
Johnson, Lewis, Fertile, Minn., $1.
Johnson, Mrs. S., Northwood, N. Dak., $1.
Johnson, Stena, Hudson, S. Dak., $5.
Kallestad, Nels, Emmetsburg, Iowa, $59.
Kvitne, Joseph, Hillsboro, N. Dak., $13.
Lange, Dorothy, Muskegon Heights, Mich., $5.
Larsen, Ed, Tyler, Minn., $5.
Larson, Gedvard, River Falls, Wis., $10.85.
Lee, Mrs. Andrew, Lisbon, N. Dak., $10.
Lockrem, Kenneth T., Thompson, Iowa, $53.
Lundquist, Mrs. Emma, New Rockford, N. Dak., $5.
Lye, Andrew, Danvers, Minn., $7.50.
Moe, Mrs. Lars, Stanley, N. Dak., $5.
Myrstuen, Ingwald, Ettrick, Wis., $14.50.
Nelson, Fred, Stanley, N. Dak., $22.
Nelson, Mrs. James, Baldwin, Wis., $3.
Nelson, N. A., River Falls, Wis., $2.
Nelson, Selmer, Montfort, Wis., $3.
Nelson, Sigvald G., St Cloud, Minn., $7.
Nicholas, Mrs. W. L., Waseca, Minn., $9.
Nordeen, Mrs. A. V., Waseca, Minn., $9.50.
Olson, Mrs. Bertha, Baldwin, Wis., $5.
Olson, Minnie, Wilson, Wis., $5.
Paulson, Robert, Flandreau, S. Dak., $5.
Peterson, Anna, Rugby, N. Dak., $2.50.
Peterson, P. L., Baldwin, Wis., $3.
Pierson, Mr. and Mrs. Arnold and Arden, Knox, N. Dak., $20.
Quarness, Mrs. T. C., Gully, Minn., $30.50.
Raindahl, Ole A., Stanley, N. Dak., $12.16.
Roen, Mrs. Hannah, Baldwin, Wis., $2.
Runestad, Rev. Jesse M., Woonsocket, S. Dak., $5.
Seim, Mattie, Newark, Ill., $10.
Selland, Ole, Lyle, Minn., $100.
Seveland, Mrs. Olaf, Granville, N. Dak., $2.50.
Severson, Mrs. Sibert, Cottonwood, Minn., $15.
Shom, E. I., Montevideo, Minn., $21.
Skartwed, Mrs. Sarah, Eagle Grove, Iowa, $49.
Smuland, Mrs. Lena, Baldwin, Wis., $3.
Sorben, Anna, Grand Meadow, Minn., $500.
Stadsvold, Mrs. O. J., Starbuck, Minn., $80.50.
Stime, Oliver, Sinai, S. Dak., $25.
Stoen, Harold, Milan, Minn., $2.
Syverson, Swen, Cashton, Wis., $6.
Thompson, Albert, Montfort, Wis., $1.
Thompson, Mrs. T. K., Cottonwood, Minn., $15.
Thormodson, Theodore, Hanska, Minn., $21.
Tolstad, Martin, Decorah, Iowa, $5.
Walker, Clarence, Kenyon, Minn., $36.

### From June 7 through June 11, 1954

Aakre, Ole K., Kenyon, Minn., $23.
Adson, Ira, Vincent, Iowa, $3.
Anderson, Edwin, Colfax, Wis., $7.
Aspen, Isaac, Wheeler, Wis., $10.
Berg, Mrs. Inger, Osage, Iowa, $10.
Bergvam, Mrs. Hylmar, Cannon Falls, Minn., $5.
Bethke, Mrs. Pernella, Minneapolis, Minn., $5.
Bollingberg, John ,Bremen, N. Dak., $22.
Bondhus, John, Heron Lake, Minn., $30.
Brines, Everett, Silverton, Oregon, $2.
Burtness, Carl, Spring Grove, Minn., $15.
Carlson, John, Mobridge, S. Dak., $26.
Christianson, Anna Christine, Milaca, Minn., $100.
Dahl, Pauline, Fosberg, Chester, Poulsbo, Wash., $5.
Erickson, Mrs. Inga, Moorhead, Minn., $5.
Espedal, Mikal, Aberdeen, Wash., $10.
Finholt, John, Decorah, Iowa, $3.
Flaaten, Nina, Silverton, Oregon, $66.50.
Germenson, O., Leonard, N. Dak., $2.
Gunnulson, Mary, Cambridge, Wis., $6.
Halls, Mrs. Albert, Hills, Minn., $18.
Halverson, Mrs. Anna, Wildrose, N. Dak., $18.
Hansen, Mrs. Christine, West Allis, Wis., $14.
Hanson, Mrs. Herman, Ada, Minn., $14.
Hanson, Ole, Cambridge, Wis., $25.
Head, Dr. and Mrs. M. L., Albert Lea, Minn., $5.
Hjermstad, Mrs. Helmer, Rothsay, Minn., $4.
Hockel, B. B., Hardy, Iowa, $46.
Jensen, James H., Rushford, Minn., $5.
Johnson, Mrs. Anna, Cresco, Iowa, $6.
Jorgenson, C. E., Silverton, Oregon, $11.
Jorgenson, Gerhard, Silverton, Oregon, $13.
Knutson, Mrs. Anna, LeRoy, Minn., $5.
Knutson, Mrs. T. A., Vermillion, S. Dak., $22.
Lee, Mrs. N. A., Colfax, Wis., $2.
Lofte, Mrs. Lena, West Union, Iowa, $6.
Lind, John, Donaldson, Minn., $6.
Logan, N. C., Ada, Minn., $5.
Lorvig, Ole, Starbuck, Minn., $25.
Mathiasen, Mrs. Ole, Plentywood, Mont., $3.
Myhre, Ole K., Spring Grove, Minn., $38.
Nelson, Mrs. Carrie, Cannon Falls, Minn., $5.
Nelson, Dina, Oldham, S. Dak., $1.
Newcomb, Geo. W., Kanawha, Iowa, $31.
Olson, Christina, Donaldson, Minn., $40.
Olson, Martin, Larsen, Wis., $10.
Osmundson, Benjamin, Decorah, Iowa, $13.
Peterson, Mary, Morris, Ill., $9.50.
Quanrud, Mrs. Henry, Decorah, Iowa, $16.
Runestad, Rev. Jesse, Red Lake Falls, Minn., $103.25.
Sandvik, Ole, Ruthton, Minn., $1.
Shaker, Gilbert, Jr., Rock Falls, Wis., $20.
Starstead, Elmer, Superior, Wis., $5.
Stevens, Leslie, Boyd, Minn., $3.
Stokke, John O., Blue Earth, Minn., $25.
Studness, Thomas, Delavan, Minn., $13.
Sund, Mrs. Leeds, N. Dak., $2.
Thorsten, Theo., Sandborn, Minn., $2.
Torvik, Dr. G. T., St. Paul, Minn., $25.
Wisland, Abraham, Spring Grove, Minn., $10.
Wold, Andrew C., Rhinelander, Wis., $5.

### From June 14, through June 18, 1954

Abrahamson, Mrs. Adolph, Howard, S. Dak., $172.
Abrahamson, Robert, Hamond, S. Dak., $24.
Alcock, Mrs. C. O., Crosby, N. Dak., $2.50.
Arnold, Bert, Milnor, N. Dak., $5.
Arneson, Mrs. Arne, Audubon, Minn., $18.
Bakke, Knute, Nome, N. Dak., $5.
Benson, Carl, Stephen, Minn., $3.

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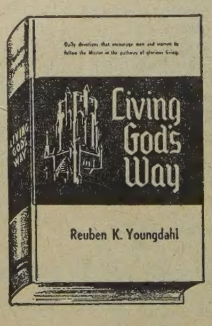


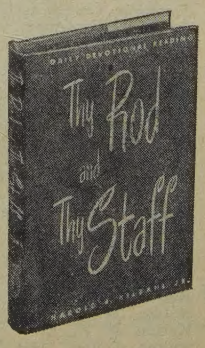


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